

Life Sketch of President Lorenzo Snow, (WITH PORTRAIT)

BY NEPHI ANDERSON, IN JUNE NUMBER OF THE ERA.

VOL. II.

The Glory of God is Intelligence.

NO. 7.

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IMPROVEMENT ERA.

VOL. II.

MAY, 1899.

No. 7.

THE STORY OF A PHILIPPINE CRIME.

BY MAJOR RICHARD W. YOUNG, SUPERIOR PROVOST
JUDGE OF MANILA.

Yung Che Sing may count himself a most fortunate Chinaman. Though bruised in body and showing the effect of recent mental strain, he now regards his injuries, physical and mental, as trifling. He, who today breathes the air of freedom and rejoices in the prospect of life, was yesterday the prisoner of merciless wretches, condemned to be buried alive in the grave which his captors had dug within his prison room. He is a man of delicate features, tall, slender, well dressed, and, I should say, handsome as judged by oriental standards.

The story of this crime is one of the most sensational that has occurred during the American occupation of Manila. Our relations with the Filipinos have rapidly undergone a complete transformation. When we first landed, they were kind and deferential; on every hand did we hear the salutation, "*Americanos, Filipinos, amigos siempre. Espanoles mucho mado,*" which translated means, "Americans, Filipinos, friends forever. Spaniards very wicked." Yesterday a party of Aguinaldo's soldiers informed one

of our outpost sentries that the Americans used to be their *amigos*, but that in a few days the Filipinos would cut their *amigos'* throats, and in every issue of the revolutionary newspapers there are many bitter slurs against the Americans, many warlike utterances and suggestions, many statements that the Filipinos would either secure their independence or fill one immense grave, coupled with occasional references to the "noble Spaniards" and admissions that the natives and the Spaniards are now much in sympathy.

All this change, it may be explained, has been wrought by the American refusal to acknowledge the independence of the republic, and by the dread that America may yet decide to retain the islands as a territory or colony.

Our troops are literally sleeping in their uniforms. We are in a state of siege. Five American soldiers who recently ventured beyond our lines have not been heard from. Our own line of outposts and theirs watch each other the city round with many a demonstration of hostility. Collisions, thus far bloodless, frequently occur between sentries. The prevailing sentiment is that it needs but a hasty action or word to embroil us in a war with the thankless people who will owe whatever measure of freedom they may secure to our invincible naval and military forces. But, to the story of the crime, of which the foregoing is but a prelude.

Thursday last one of the soldiers of the 13th Minnesota, while walking his post as a municipal guard, detected a Chinaman at the door of a blacksmith shop in the act of warning his companions within of the guard's approach. His suspicions aroused, the guard followed the retreating Chinaman to an inner room, where an attempt was made by one of the workmen to conceal a large knife, known in Cuba as a machete and here as a bolo. A search resulted in the discovery of nearly forty of these weapons of warfare. Arrests followed. Charges of offenses under the laws of war were made against the master and workmen of this shop and of other shops which were searched and found to contain a number of the contraband weapons. The prisoners were tried by the Superior Provost Court, and, all with one or two exceptions, found guilty. Sentence was deferred for twenty-four hours.

At the afternoon session of the court on the same day there

came before the court a gang of twelve as desperate appearing men as one could find in a day's journey, even in this country. They were a set of black-haired, beardless, high cheek boned, flat-nosed, muscular, barefooted villains, wearing undershirts and short trousers. These men were all Filipinos, but had the following Spanish names: There was Pablo Delpin, Vincente Briel, Trankalina Dalita, Manano Pasomoate, Seferino Maninong and his brother Alberto, Catalmo Bonal and his brother, and uncle Anastasio and Manano, Diego Velasco, Donate Perenko and Francisco Suin.

They were charged with abducting and torturing a Chinaman, Yung Che Sing. The latter, though suffering much, with the aid of a fellow-Chinaman was able to be present in court. He was called as a witness. He was able to speak some English, but not enough to make either good progress or himself clearly understood, so the services of the dapper court interpreter, Tan Chong, were had.

Yung Che Sing told how the preceding day, between four and five of the afternoon, he had gone to a store not far from his place of business on some errand, and there in a room adjoining the one he visited had overheard a Filipino woman tell Dee Sing and Ah Yng that the insurrectionists were going to kill him because he was friendly with the Americans. This intimation came too late to be of service to him, since upon stepping into the street on his return home he was seized by a part of the cut-throats above mentioned; his arms were tied behind him and he was roughly bundled into a closed hack and hurried away to a lonely spot near a neighboring canal. Here he was accused of the crime of speaking English, and, in co-operation with some other of his countrymen, of having informed the American police of the manufacture of bolos by the Chinamen previously referred to. He denied any complicity in the alleged offense, either on his own part or that of any companion of his, so far as he knew. As a matter of fact the illicit bolo manufacturies were discovered quite casually as described. On refusal to confess his own and his companions' participation, he was threatened with torture and death and taken northward to Torso, an outlying district of the city, built up with native huts thatched with nipa. Here he was conveyed to the house of Pedro Estrella, a major of the army of the "Filipino Re-

public." On his further refusal to divulge the impossible, his feet were placed in stocks—this particular machine being made of two ponderous pieces of hard wood, pierced with eight holes for the accommodation of victims, and showing much previous service. Estrella kicked the prostrate man brutally in the sides of his body, stamped upon his left hand with sufficient force to render it a discolored mass, requiring a surgeon's care, struck him with a bamboo stick which flayed the skin from the body with each blow, and pounded him on the knee with a club hard enough to render the victim a cripple for the time. These dastardly tortures were administered in the presence of laughing companions. Not being sufficient to elicit a confession, which was impossible, the chief inquisitor caused a hole to be dug in the earthen floor alongside the prostrate man, deep, long and wide enough to bury him in. He was then told that at two o'clock in the morning he would be buried alive in the narrow cell beside him, should he still persist in his contumacy. Sing did not doubt their word for a moment, since he knew, as the whole city knows, that suspected spies have disappeared, that men have been found decapitated, and all manner of outrages perpetrated in the name of Filipino independence.

In the meantime the police had heard of his disappearance. A crowd of seven men running from the scene of the kidnapping were followed to a hiding place near a canal and arrested on suspicion. Each was recognized by Sing as a participant to a greater or less degree in the crime. The police then made haste to ascertain where the unfortunate Chinaman had been taken. With much shrewdness they quickly followed up a clue which led them to Estrella's house in Torso. Their demand for admission was followed by a scampering within, but the house was surrounded and a part of the culprits captured. Most unfortunately Estrella and three companions escaped. The capture was made in a room adjoining the one in which Sing, then partly unconscious, was imprisoned. The guards had tried for fifteen minutes to get the captives to divulge the details of the offense, when they heard the faint cries of the condemned Chinaman, "Americanos, I am here, I am here." Verily was this man rescued from the brink of his own grave.

The party was landed in jail. The next afternoon they were

tried by the Superior Provost Judge, and, with an exception or two, were convicted and sentenced to long terms of imprisonment. Within twenty-four hours from the commission of the offense they were on their way to Bilibid, the provincial penitentiary—speedy justice. The police are encouraged to believe that the arch conspirator, Estrella, will yet fall into their hands.

HAIL COLUMBIA.

[The following interesting details are published in an English contemporary in relation to our National anthem, Hail Columbia.]

"Hail, Columbia!" was written to help out a young singer and actor named Fox, who was to have a benefit at a Philadelphia theatre. He had been a school-friend of Joseph Hopkinson, LL.D., then a young lawyer of twenty-seven. The time was the summer of 1798. War with France seemed inevitable. Congress was in session in Philadelphia, and the people of the United States were divided into two parties, one favoring France and the other leaning towards England. It was not an auspicious occasion for a young actor to make a hit by singing a political song, especially if, as in this case, he wished to please everybody. The staff at the theatre composed verses until they dreamed in metre, but could hit upon nothing which would not offend one or the other party. It was Saturday afternoon, and the benefit was to take place on the following Monday night. The theatrical corps ground out a final grist of verses, but all were unsatisfactory. Then Mr. Fox went to his school-friend Hopkinson, told him his troubles, and asked for help. He wanted a patriotic song which could be sung to the tune of the "President's March," and would, so to speak, rub everybody the right way. Hopkinson promised to see what he could do, and the next afternoon "the song, such as it is," was ready. So says Mr. Hopkinson himself, in a letter about the affair. The song contained no reference to England or France, and was received with the greatest enthusiasm. Its enduring success surprised no one so much as its author, who said that its only merit was "that of being truly and exclusively patriotic." Mr. Hopkinson became a prominent jurist. He died in Philadelphia, in 1842, at the age of seventy-one years.

GROUNDWORK FOR GOVERNMENT AND LEADERSHIP.

BY BISHOP CHRISTIAN A. MADSEN.

INTRODUCTION.—LEADERSHIP IN INCOGNITO.

No one knows the Son, only those to whom the Father will reveal him.—*Jesus*.

So long a time I was with you; but yet you do not know me.—*Jesus*.

You do not know me; you never knew my heart.—*Joseph the Prophet*.

Popularity rests mainly on the present.

Leadership rests on the past, present and future. It must be in touch with the present, and to some extent be able to read the future. It is imbued with the effects of the receding waves of the past; facing the storm-toiling, tumultuous ups and downs of popular clamor, as well as the real necessities of the present, and continually evolutionizing for harmony with the oracles of the future.

Hence, leadership must keep itself in subjection to the power behind the scene: at the same time it is on a level with the people.

This dual condition, necessarily establishes the incognito.

* * *

INCOGNITO AND INITIATION.

The world—can not receive the spirit of truth.—*John* 14: 17.

What I do thou knowest not now.—*John* 13: 7.

At that day ye shall know that I am in my Father.—*John* 14: 20.

ASSURANCE.

Is it not an ethic-religious condition of a well balanced mind, and an innate aspiration in the true man, intensely to desire and strive to be sure that he is right? And is it not a necessary forerunner to firm and decisive action? And it should be a foregone conclusion within initiative ability, that the obtainance of "true and ideal assurance resorts under divine auspices."

During the ancient high culture of gentile Greece, it is historic, that a well-trained maiden of the classic high school, would not answer her wooer, before being advised by the oracles. Why? We answer: She wanted assurance, before acting on one, to her, so important question.

The qualities of what is called reason or logic, become inferior before the dialectics of inculminative *pro et con*; because it being of this world, it can neither receive nor convey the spirit of truth, or produce ripened assurance, or give enduring satisfaction and rest to seekers after righteousness.

Reason or logic, in and of itself, contains or conveys no soul, it only expresses the soul of its manipulator; hence is entirely and only a servant to its master; either good or evil, true or false. As far as assurance goes, obtained through reason or logic, that is all the world has got, because "it can not receive the spirit of truth." Therefore: Babylon will fall, its governments come to naught and its statesmen will be entirely unequal to conditions.

The grade of assurance here under consideration has no resort whatever in the outward. To illustrate: A friend of my youth underwent unspeakable horrors in the thought of possibly being buried alive. In conversation, at a time when his mind was worked up under this self-torture, his friend asked of him his answer to this question: "Do you really think that a kind Providence ever would permit it's subjects to suffer such horrors?" That question went to his inward soul and healed him. He received divine assurance.

The intensity of desire for assurance, seems to be simply founded on a disposition to unravel the eternal laws of existence, reaching out for what is only obtainable through eternal develop-

ments, in which there will be no uncertainties, that is: in the revelation of Jesus Christ.

GOVERNMENT, LEADERSHIP AND PROPHETS.

"All what is not planted in Christ Jesus shall by the roots be torn up."

Divine evolution through the eternal laws of cause and effect, including the intervenient agency from on high, is the hidden, and to the world unknown (incognito) power, that holds outcome and destiny in its hands. Therefore, those who govern and lead their fellow-men successfully, against, and through impediments and obstructions, must more or less be in communion with that same hidden power that rules on high, they must have the Spirit of God abiding with them: they must be prophets!

The eternal and rigid discipline, under the stern laws of cause and effect, and which rules over all nature, creation, and men's lives and acts, are nevertheless flexible and changeable in the hands of God—(As a most telling and terrible instance: the great flood, closing the antediluvian period,) who holds the exceptions to the rules, under a higher law, by divine interposition.

Even if frail, mortal man, short-sighted as he is, does have some experience in regard to cause and effects, what does he know, of himself, about Gods' interposing, fatherly, all-wise and all-powerful care, in mending upon the effects of his children's erring ways, which else would bring on conditions, through their free agency, that might cause irreparable consequences, if not prevented or overcome by divine interference? Hence governors and leaders of men, to be in harmony with divine purposes, even for one day only, to say less about years, to avoid disastrous and ruinous mistakes, must be imbued with the true spirit of foreknowledge, or be instructed by and be subject to the instruction of prophets.

Divine inspiration, for instance in regard to length of time needed, in order to accomplish certain purposes, or to cause proper or intended effects, often and very essentially, if not entirely, differs from man's adopted ideas. A clear-sighted poet once touched this subject when he said:

"The mills of the gods grind slowly,
But they grind exceedingly fine."

For the sake of good government and leadership by man, it remains necessary to have the invaluable privilege of receiving correct information and instructions from the living oracles of God, authorized by the infallible Governor on high.

Finally, therefore, true government on our globe, at present, is not a fact, without prophets; in other words: the will of God, must set its stamp upon government measures, else they can not be reliable as true measures of benefit and divine statesmanship.

THE LAKE AT SUNSET.

[The following poem by Mr. Arthur J. Burdick, if reference to the "verdant tinge cast by the forest green," were omitted, might stand for a description of sunset on our own lake—and hence we reproduce it from the collection of the author's poems under the title "Just Jingles."—*Editors.*]

The glaring sun has sought the mists that hover in the west;
The wanton wind has tired of play and gently sunk to rest;
The lake lies placid 'mid the fields and rugged, tree-clad hills,
Fed by the river of the plain and singing mountain rills.

Belated swallows gaily skim its waters clear and bright;
And far across its calm expanse the golden, glancing light—
The parting kiss of the warm sun—spreads glory on the scene,
And tints with gold the verdant tinge cast by the forest green.

The sun slips gently out of sight adown the western sky,
And darker grow the shadows that upon the waters lie;
The swallows seek their forest homes and chirp themselves to rest;
And birds of night come forth to sport above the lake's calm breast.

The gold fades from the sunset sky; the bright stars gleam and glow,
And view their sparkling, mirrored forms within the lake below;
A passing breeze the calm lake stirs, with tender touch and light;
And rippling echoes seem to breathe the world a fond good-night.

ARTHUR J. BURDICK.

THE SPIRIT OF ISLAM.

BY MOHAMMED WEBB.

In order to understand the spirit of Islam, let us take the prophet as a child. He was born in Mecca. All historians—and I shall simply now state that Christian historians have written of him—that he was remarkable as a boy for the purity of his character. He was utterly free from the vices which afflicted the youth of Mecca. As he grew to manhood his character became unimpeachable, so much so that he was known all over the city as “the trusty.” Those characteristics with which he is accredited by Christian writers were manifested in no degree whatever.

He began life as a merchant, following his uncle’s caravans to southern Europe and Syria, and he demonstrated the fact that he was an excellent business man. He was successful, so much so that the wealthy widow Kadijah, whose husband had died, selected him to take charge of her business interests. He had never displayed any disposition to associate with the fair sex; sensuality was no part of his character at all. He married this widow, and with her accumulated a large fortune, with which he engaged in the same trade as his uncle, Abu Taleb.

This marriage, by the way, was not brought about by Mohammed. He did not go to Kadijah and ask her to be his wife, but she, taking perhaps a mercenary view of the situation, engaged him for life to be her business manager. Mohammed rejected the proposal at first, and would have refused it altogether, but his uncle, Abu Taleb, said it was the best thing he could do and that he should marry her. Notwithstanding the fact that the laws of the country allow him to take as many wives as he pleased, Christian historians

agree that he was true to Kadijah for twenty-five years and never availed himself of the opportunity to take another wife. He was true to her until the day of her death.

Now, let us see what the word Islam means. It is the most expressive word in existence for a religion. It means, simply and literally, resignation to the will of God. It means aspiration to God. The Moslem system is designated to cultivate all that is purest and noblest and grandest in the human character. Some people say Islam is impossible in a high state of civilization. Now, that is the result of ignorance. Look at Spain in the eighth century, when it was the center of all the arts and sciences, when Christian Europe went to Moslem Spain to learn all there was worth knowing—languages, arts, all the new discoveries were to be found in Moslem Spain and in Moslem Spain alone. There was no civilization in the world as high as that of Moslem Spain.

With this spirit of resignation to the will of God is inculcated the idea of individual responsibility, that every man is responsible not to this man, or that man, or the other man, but responsible to God for every thought and act of his life. He must pay for every act that he commits; he is rewarded for every thought that he thinks. There is no mediator, there is no priesthood, there is no ministry.

The Moslem brotherhood stands upon a perfect equality, recognizing only the fatherhood of God and the brotherhood of man. The emir, who leads in prayer, preaches no sermon. He goes to the mosque every day at noon and reads two chapters from the holy Koran. He descends to the floor upon a perfect level with the hundreds, or thousands, of worshipers, and the prayer goes on, he simply leading it. The whole system is calculated to inculcate that idea of perfect brotherhood.

The subject is so broad that I can only touch upon it. There is so much unfamiliar to Americans and Englishmen in Islam that I regret exceedingly that I have not more time to speak of it. A man said to me in New York the other day: Must I give up Jesus and the Bible if I become a Mohammedan? No, no. There is no Mussulman on earth who does not recognize the inspiration of Jesus. The system is one that has been taught by Moses, by Abraham, by Jesus, by Mohammed, by every inspired man the

world has ever known. You need not give up Jesus, but assert your manhood. Go to God.

Now let us work at the practical side of Islam in reference to the application of the spirit of Islam to daily life. A Mussulman is told that he must pray. So is everyone else; so are the followers of every other religion. But the Mussulman is not told to pray when he feels like it, if it does not interfere with his business, with his inclinations or some other engagement. Some people do not pray at such times; they say it does not make very much difference, we can make it up some other time. A little study of human nature will show that there are people who pray from a conscientious idea of doing a duty; but there are a great many others who shirk a duty at every chance if it interferes with pleasure or business.

The wisdom of Mohammed was apparent in the single item of prayer. He did not say, "Pray when you feel like it," but "Pray five times a day at a certain time." The Mussulman rises in the morning before daylight, because his first prayer must be said before the first streaks of light appear in the east. At just the first trace of dawn he sinks upon his knees and offers his prayer to God. The prayer can be said at no other time. That is the time to say it. The result is he must get up in the morning to do it. It encourages early rising. Now, you say that is a slavish system. Very true. Humanity differs very materially. There are men who need a slavish system. We have evidence of it all around us, in every religious system known. They want to be slaves to a system, and let us take that system which will accomplish the best results. His next prayer is said between twelve and one o'clock, or just as the sun is passing the meridian. At no other time. The third prayer is between four and five o'clock. The fourth prayer is just as the sun has sunk in the west; the light of the day is dying out. The last prayer of the day is repeated just before he steps into bed.

There is a difference of opinion among those who want to argue over doctrinal matters as to the exact time of the evening prayer, but there is no doubt about the other ones. Some Mussulmans will insist upon it that you can pray any time after the sunset prayer. Others say no, you must pray when you go to bed. I

am inclined to believe from what I know of the prophet's character that he intended that that was to be the last prayer of the day, and that a man should go to sleep presenting his soul purified to God.

Now, before that man says a prayer he must wash himself—he performs his ablutions. The result is that the intelligent Mussulman is physically clean. It is not optional with him to take his bath and perform his ablutions when he sees fit, but he must do it just before he prays. That system, as applied to the masses intelligently, must secure beneficial results. There are Mohammedans who say they do not need to pray. The other Mohammedans say: "That is between you and God, I believe I must pray." The system is so thoroughly elastic, so thoroughly applicable to all the needs of humanity that it seems to me that it is exactly the system that we need in our country, and that is why I am here, and that is why I am in the United States.

A gentleman asked me if we had organized a mission in New York. I told him yes, but not in the ordinary sense; that we simply wanted people to study Islam and know what it was. The day of blind belief has passed away. Intelligent humanity wants a reason for every belief, and I say that that spirit is commendable and should be encouraged wherever it goes, and that is one of the prominent features of Islam.

We speak of using force, that Mohammed went with the sword in one hand and the Koran in the other. I want to show you tomorrow that he did nothing of that sort. No man is expected to believe anything that is not in perfect harmony with his reason and common sense.

There is one particular spirit which is a part of Islamic idea that prevails among the Moslems—and now I am speaking not of the lower classes, nor of the masses of the Moslems the missionaries see when they go to the East, but I am speaking of the educated, intelligent Moslems, and they are the safest guides. No one would expect me to go into the slums of Chicago to find a reflection of the Christian religion. You cannot expect to find it in the character and the acts and the thoughts of the poor, ignorant coolie, who can neither read nor write, and who has associated with the most degraded characters all his life.

But the spirit that prevails among the Moslems of the higher class is indifference to this world. The world is a secondary consideration, and the world beyond is the world to strive for, the life beyond is the life that has some value to it. It is worth devoting all our lives to secure in that life happiness and perfect bliss. The idea of paradise naturally follows. It is popularly believed that Mohammed talked of a paradise where beautiful houris were given to men, that they led a life of sensual joy and luxury, and all that sort of thing. The idea is no more absurd than the golden streets and pearly gates idea of the Christian. Mohammed taught us a spiritual truth; he taught a truth which every man who knows anything of the spiritual side of religion ought to know. And he taught it in a manner which would most readily reach the minds and hearts of his hearers.

The poor Arabs who lived in the dry, sandy deserts looked upon broad fields of green grass and flowing rivers and beautiful trees as a paradise. We are accustomed, perhaps, to that sort of thing; some of us run away with the idea, perhaps, that golden streets and pearly gates are better than that. His idea was to show them that they were to secure a perfect bliss, and to an Arab, if he could reach an open field where the grass grew green under his feet, and the birds sang, and the trees bore pearls and rubies, and all that sort of thing, it would be bliss. Mind you, Mohammed never taught that, but he is credited with teaching it, and I believe he taught something to illustrate this great spiritual truth that he was trying to force upon their minds, and it has been corrupted into the idea of a garden full of houris.

The next feature of the spirit of Islam is fraternity. One of the first things Mohammed did after being driven out of Mecca and located in Medina was to encourage the formation of a Moslem brotherhood, with a perfect community of property, a socialistic idea impracticable in this civilization but perfectly practical in that time. His followers assembled around him and contributed all they had. The idea was, "Do anything to help your brother; what belongs to your brother belongs to you, and what belongs to you belongs to your brother. If he needs help, help him."

Caste lines are broken down entirely. We find on one occasion Omar, one of the most energetic and vigorous of his caliphs, exchanged with his slave in riding on the camel. The daughters of Mohammed in the household would divide the time grinding corn with the slaves. The idea was taught, "Your slave is your brother." Social conditions make him your slave, but he is none the less your brother. This idea of close fraternity, this extreme devotion to fraternity, was the cause of the Moslem triumph at arms. In the latter years, after the death of Mohammed, the idea was paramount in every instance, and it was only when that bond of fraternity was broken that we find the decadence of the Islamistic power in Spain.

Readers of history can very readily trace where the first serpent made its entry into the Islamistic social system, that serpent of disunion and division. We find the Christians coming up on the other side, closely knit in the same bond of brotherhood. Does that bond of brotherhood exist today? It exists among the Mussulmans of India. It exists among the better class of Mussulmans of Egypt and Turkey in a degree that would surprise you. I know an old man in Bombay who had lost everything and was being helped along by his Mohammedan brethren. A wealthy man reputed to be worth something like half a million or a million and half dollars, owned a very beautiful yacht, and this man went to him and said: "I want to borrow your yacht to go fishing." "Certainly, take it whenever you want it; it is yours."

During my stay in the East, every time I visited Bombay, almost, that old fellow would go out fishing. I dined in the house of a wealthy Mussulman, and that same old man came in. As he entered the door he said, "Peace be with you." A chair was set for him at the table. We were eating at the table at the time, in deference to me, possibly. Usually they eat upon the floor, in the most primitive fashion, and with their fingers, but the better class of Mohammedans, or rather those who have acquired European ideas, eat with the fork and knife, with glass furniture on the table, etc. On that occasion we were at the table, and this old man was invited to sit down and take dinner with us. That fraternal idea impressed me more deeply, possibly, than anything else. I felt that I was among my brethren, and that Mussulmans were

brothers the world over, and I know that is one of the basic principles of the system, and that belongs strictly to the spirit of Islam.

In closing I want to say this: there is no system that has been so wilfully and persistently misrepresented as Islam, both by writers of so-called history and by the newspaper press. There is no character in the whole range of history so little, so imperfectly understood as Mohammed. I feel that Americans, as a rule, are disposed to go to the bottom facts, and to ascertain really what Mohammed was and what he did, and when they have done so I feel that we shall have a universal system which will elevate our social system at least to the position where it belongs.

MEETING AFTER ABSENCE.

Can I indeed be I, and you be you,
Happy yet parted? This far stranger seems
Than all the wild imagings of dreams;
And yet your face that once so well I knew
Smiles through the whirling darkness—yes, 'tis true!
The past is past—and memory without pain
Wakes as I feel my hand in yours again,
And pictures in my mind our last adieu.

With trembling voice, cold hand, and paling cheek,
You said good-bye at sunset—and alone
Went stumbling down the hill to meet the night;
And I—I watched the ever-fading light
And felt my heart slow turning into stone
And waved the last farewell I could not speak.

LILLA C. PERRY

THE WONDERS OF LIQUEFIED AIR.

BY GEO. E. HILL.

“Wonders shall never cease.” This is the dispensation of the fullness of times, during which the powers of God will be made manifest, both in regard to religion and also in science which go to minister to the comfort, convenience and happiness of man’s temporal life.

Upon each great new discovery being made we are led to exclaim, “has not the limit been reached?” But each succeeding invention and achievement in a measure prepares us for whatever may follow, and to a great extent the people of today are rather inclined to believe the incredulous, and what may appear at present impossible, by reason of the great things which have been brought about in the recent past and so they are somewhat prepared for surprises. The Latter-day Saints believe that God will, during this dispensation, reveal everything that will work to the betterment of humanity’s condition, whether it be of a religious or scientific nature. They account the sudden and new strokes of ideas given to various renowned inventors and discoverers, prompting them in their researches, to be the inspiration of the Father from whom all intelligence emanates. It is an erroneous idea to believe that God is merely the source of that which strictly pertains to the spiritual welfare of his children; and is indifferent to their material or temporal welfare. If God is the author of all good we must accredit him with all things brought to light for our happiness.

We will have to admit that more scientific knowledge has been

diffused among the inhabitants of the earth in this our day, than has apparently ever been the case in all preceding ages. For proof of this statement read the following table of inventions and discoveries:

NINETEENTH CENTURY.

1. Railways. 2. Steamships. 3. Electric telegraphs. 4. Telephone. 5. Lucifer matches. 6. Gas illumination. 7. Electric lighting. 8. Photography. 9. The phonograph. 10. Roentgen rays. 11. Spectrum analysis. 12. Anaesthetics. 13. Antiseptic surgery. 14. Conservation of energy. 15. Molecular theory of gases. 16. Velocity of light directly measured, and earth's rotation experimentally shown. 17. The uses of dust. 18. Chemistry, definite proportions. 19. The meteors and meteoric theory. 20. The glacial epoch. 21. Cell theory and embryology. 22. Germ theory of disease, and the function of the Leucocytes.

ALL PRECEDING AGES.

1. The mariner's compass. 2. The steam engine. 3. The telescope. 4. The barometer and thermometer. 5. Printing. 6. Arabic numerals. 7. Alphabetical writing. 8. Modern chemistry founded. 9. Electric science founded. 10. Gravitation established. 11. Kepler's laws. 12. The differential calculus. 13. The circulation of the blood. 14. Light proved to have finite velocity. 15. The development of geometry.

Why all this? The answer must be given in the light of the prophecies contained in the scriptures concerning the latter dispensation: God has a great work to perform in this dispensation relative to the redemption of mankind; his work is to be cut short in righteousness; there is a greater amount of it to be done and less time in which it can be accomplished now than in any other age of the world, hence the rays of intelligence given to many individuals—in other words, the Spirit of invention and discovery is and for some time past has been poured out upon the people, thus keeping pace with the revealed Gospel and its progress as to the salvation of the children of men, both proceeding hand in hand, each working for the benefit of the other, and all for the glory of God and the consummation of his purposes in these last days.

The subject of this article, as far as it is understood at present, promises to revolutionize the world in respect to power, and possibly in regard to explosives. Attempts have been made for many years to liquefy air, but with little success. When the element has been produced heretofore, it proved to be too costly to materially aid man. It remained for Mr. Charles E. Tripler, of New York City, to successfully produce liquid air in a sufficient quantity to be of practical service as a means of power. He has been working upon this problem for about fifteen years and has recently demonstrated that he can liquefy air in unlimited quantities. By intense cold is he able to accomplish this result, and not by pressure, the method heretofore used. The machine by which the air is liquefied appears to be nothing but a felt and canvas-covered object about as large around as a barrel and possibly fifteen feet high. The bottom is set about the height of a person's shoulders above the floor, and there is a little pipe beneath, upon opening a frosty valve from which the liquefied air bursts out through a cloud of icy mist. Back to the compressor engine lead two sets of pipes and they both carry air under a pressure of 2,500 pounds to the square inch. By compression the heat is removed by passing these tubes containing air through coolers filled with running water, causing the air to enter the liquefier at about fifty degrees Fahrenheit.

The air to be liquefied is contained in the first of said pipes, while the other carries the air that is to do the liquefying. In turning the valve at the lower end of the apparatus the air is allowed to escape through a small hole in the second pipe. This causes it to rush out over the first pipe expanding rapidly and taking up heat. The liquefier is so high that it acts like a chimney, drawing the icy cold air to the top, following the first pipe and eagerly extracting its heat. Continuing this process until such a degree of cold exists in the first pipe to liquefy the air and cause it to drip down into a vessel, only making it necessary to turn a valve and the liquefied air pours out ready for use.

To produce liquid air a temperature of 312 degrees below zero is necessary. The average temperature in which we live is about sixty-five or seventy degrees above zero, and could it be possible for people to live in that temperature necessary to liquefy air, they

would shrivel up if compelled to live in the temperature surrounding us. Alcohol which freezes at 202 degrees below zero and is used in high grade thermometers, will freeze solid if placed in liquid air, making such instruments no longer reliable when brought in contact with this fluid. Mercury, which freezes at about thirty-eight degrees below zero, can be frozen so hard by being placed in liquid air as to render it almost as hard as granite. Quantities of mercury have been frozen round and on the end of a stick in the shape of a hammer so hard that nails could be driven into wood with them. Portions of it have been frozen sufficiently hard as to suspend the weight of a man for about a half hour upon it. If liquid air be placed in a kettle and placed over a fire it will boil violently, causing a frost to appear all round the outside of the receptacle, even where the flame plays most fiercely upon it. The cause for this is, that the liquid air is, possibly, 500 degrees colder than the fire, so when it comes in contact with that element it boils, yet the cold is so great as to cause a white frost to form right over the blaze. This same kettle may be placed upon a large cake of ice and the liquid air will continue to boil with almost as much force as when over the fire. The temperature of the ice is about 32 degrees fahrenheit, while liquefied air is 312, which makes ice 344 degrees warmer than liquid air and consequently causes it to boil vigorously. Liquid air will freeze iron and other metals so hard that they become brittle like unto glass, and will break quite as easily if dropped. The tin cups in which it may be handled must be used very carefully.

Liquid air is not quite as heavy as water and is about the same in appearance. When left in an open vessel a dense mist arises from it and will evaporate and go back into its original element. The hands can be dipped into it without injury, and it does not feel wet to the touch, still it must not be allowed to remain upon the flesh as it would soon begin to burn like a white-hot iron. It is believed it will be well adapted to surgical uses for eating out diseased flesh, etc. It is absolutely pure and will doubtless act as a disinfectant when used in hospitals. It is also very vitalizing as it is composed largely of oxygen. In the near future who will venture to say that this strange substance cannot be utilized in the home and hotel, for the purpose of cooling our living apartments

at will! In other words, cannot we have our rooms as cool as desired, thereby making it unnecessary to go to the mountain resorts in the summer season?

AS A POWER PRODUCER.

Mr. Tripler, to whom must be given the credit for this discovery which makes it possible to manufacture this substance at a cost that will probably make it an article of common use, has successfully run a ten-horse power engine with liquefied air, and if this is possible, why cannot it be done on a larger scale? He is confident that it can be, to which end he is now working. Liquid air can be produced in unlimited quantities, and three gallons of it poured into this experimental engine will run it and the necessary attached machinery to produce ten gallons more, thus making a clear gain of seven gallons. Now apply this principle to railway engines and think of the possibilities. Such a locomotive would need no supply of coal or water; no fire or fireman; no large boiler and no water tanks and coal sheds filled with fuel along the line, but on the contrary, the engine as it sped along would gather its power-producing force from the unlimited supply of air which exists everywhere upon the earth. All of the objectionable features in respect to smoke, dirt, etc., would be done away. What a boon this would be, for stationary engines would draw their force from the air that fills the room in which they operate, and thereby obviate the dreaded smoke-nuisance and filth!

Again contemplate what a blessing this new discovery would be to our great ocean steamships! It would be unnecessary to load them down with tremendous boilers, or use half the vessel as coal bunkers filled with thousands of tons of coal; and many other things used in connection with the present system could be dispensed with, and freight and passengers carried in lieu thereof, because the material used as motive power could be gathered on the way.

Some fail to see how liquefied air can be used as a power producer. When understood the method is very simple. The confining of gas with its expanding qualities is what produces mechanical power. Water is taken and by applying heat is converted into

steam—gas, which being confined and desiring to escape, produces power. This is an expensive method because the gas has to be manufactured. Now, why not take air (which is gas,) in its original state and by confining it, produce power thereby. This is simply what Mr. Tripler has done. He reduces air-gas to a liquid, then while it is confined it expands, going back into its original state—gas—which, having equal if not greater propensities to expand than steam, produces like or greater power, doing away with the great cumbersome boilers, coal, etc., the machinery for liquefying the air being very simple and light comparatively speaking. The danger of explosions is greatly lessened also. Air is to liquefied air as water is to steam. The gas is taken and reduced to a liquid, which can be handled much easier in this form than water can be after it is converted into steam (gas,) hence its utility; while the cost of its production is nominal as compared with the production of steam.

Immediately upon liquid air being poured into the engine it begins to work vigorously, requiring only about ten minutes' time before liquid air begins to drip down from the liquefier into its receptacle. This is almost instantaneous when compared with the slow and expensive method of "getting up steam" and starting a steam engine. First, fuel has to be obtained and lighted; water must be applied and then after a long delay steam sufficient for the running of machinery is at length obtained and the engine started. Note the economy of time, means and labor in favor of this latter power. There is a great waste of time and materials in all that man undertakes, and when he is enabled to avoid violating the laws of economy, then will he enjoy more perfect things for his good upon this earth. Surely we are drawing nearer and nearer to this goal and the intelligence of man is increasing and his knowledge expanding.

It is also believed that this new discovery will make ærial navigation possible in the near future. The trouble in the past has been the over-weight of the necessary machinery to propel air ships, but with this new power this objection is overcome.

It is thought that by a proper mixture of liquid air with cotton, wool, glycerine or any other hydrocarbon, an explosive of enormous power could be produced. The possibility of accidental explosion is or will be eliminated, because unlike our fighting vessels

now-a-days having to carry great stores of explosive ammunition, ships fitted up with this new invention, the explosive material could be manufactured when needed out of the exhaustless supply of air abounding wherever the vessels may go, and the other materials added in a short time, thus greatly facilitating the fighting capacity of our ships. While this is no small thing to be considered, still the greater benefits that would be derived from this new discovery will be its application as a power producer to machinery, for the manufacture of the countless articles used by mankind at a minimum cost, and also in transporting freight and passengers at very reduced rates compared with those which prevail at present. The good resulting in this wise is beyond computation.

Who can help but acknowledge the hand of the Lord in the bringing forth of these great inventions and discoveries? Certainly no one who believes in the existence of an all-wise and overruling Providence.

LIFE'S CHASE.

FROM THE GERMAN OF SCHULTZE.

The chief of the huntsman is Death, whose aim
 Soon levels the brave and the craven;
He crimsons the field with the blood of his game,
 But the booty he leaves to the raven.
Like the stormy tempest that flies so fast,
 Man shakes
 And quakes
At this bugle blast.

But what boots it, my friend, from the hunter to flee;
 Who shoots with the shafts of the grave?
Far better to meet him thus manfully,
 The brave by the side of the brave!
And when against us he shall turn his brand,
 With his face to his foe let each hero stand,
 And wait
 His fate
From a hero's hand.

THE LEAVEN OF THE GOSPEL.

BY B. H. ROBERTS.

"Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." (Luke 13: 20, 21.

"Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5: 6.)

In the last volume of the ERA attention was called to a series of brief articles written by George H. Hepworth, and published in the *New York Sunday Herald*; and there was quoted with approval part of one of these articles that appeared under the title, "We Belong to Two Worlds." Shortly afterwards there appeared another article from the same writer under the title, "Christ's Religion," which is in every way to be commended for the strong, hopeful spirit it breathes, and the evidence it gives of the advancement that is being made, at least in some minds, towards a better conception of the religion of Jesus Christ, and the force of the Gospel as the "power of God unto salvation." It is so excellent in these respects, that I shall offer no apology for quoting it *inextenso* in the pages of the ERA, and I especially invite the attention of the readers of the ERA to its excellence, as it clearly shows in the changed conception of the religion of Jesus Christ, that a powerful leaven is at work in the religious thought of our age; that imperceptibly men are being drawn towards the better and higher truths of the Christian religion; that they are accepting, in fact, though perhaps unwittingly, the great truths that God has revealed through the Prophet Joseph Smith; and to call attention to that fact is one of the main reasons for reproduc-

ing the article here and making these comments upon it. Here is the article in question:

CHRIST'S RELIGION.

"The kingdom of God is come unto you.—Matthew xii: 28.

I have recently been pondering some phases of modern religious thought. What a new light it throws on our struggles and bereavements! what encouragement and happiness it brings, and what a bright outlook it gives us for the future, both the future of this life and that of the next life!

What would our fathers say if they could come back and see how different our theology is from that which saddened their lives! It may almost be said that our God is not the God whom they worshiped. Our attitude toward him and his attitude toward us have been so widened and so brightened that religion has positively ceased to be a duty, and has become a privilege. We stand in no fear for the word "King" has been changed to "Father." There was a certain hardness in the conceptions of him which were once entertained which has all disappeared, and an uplifting tenderness has taken its place. They of the olden time approached him with such a sense of awe that a kind of cathedral gloom spread over their lives. They emphasized might, and thought only of what omnipotence could do. They regarded themselves as worthless atoms, and pictured the next world as a strange, unnatural place in which it would be impossible for a soul accustomed to the things of this life to feel at home. Heaven would undoubtedly be beautiful with its golden streets and jasper gates, but an altogether new country, with curious habits and customs which caused it to be regarded with a feeling akin to terror. There was so much thunder and lightning in the creed that one accepted it with blanched cheek and trembling lips—accepted it because he dared not do otherwise, because the consequences of doubting it were too terrible to describe or contemplate.

The progress which has been made in these matters has been like the rising of the sun over the hill tops. The genial rays of a larger knowledge have dissipated the darkness, and we have come into the almost perfect day. Our worship is the worship of thanksgiving, and we are like children who sit at the father's knee to tell the doings of the day and to receive such warning and advice as may seem to be necessary. Religion is full of good cheer and gladness. It is not a preventive of possible ills which may befall us after death, but a philosophy of the present which teaches us to make the best of our human experience and

tells us that he who loves God today will surely be loved of God tomorrow—the little tomorrow and the great tomorrow.

I am profoundly convinced that there is more real religion today than ever before, a deeper thirst for religious knowledge and a stronger desire to make religion the practical basis of everyday action. In a word, we are slowly groping through the gloom of theological speculation into the divine presence of the Christ. We are not very close to him as yet, but near enough to dream of the blessedness which will fill the world when we shall come to really understand his words. He was a mystery to our fathers, he is more or less of a mystery to us, but the time is coming when the New Testament will be embodied in a new life, social and political, and when our poor humanity will be irradiated with divine influences which have scarcely crossed the threshold of humanity as yet.

Religion—the religion which our children's children will enjoy—will be the perfect day, in the morning twilight of which we are now living. If there are some who think that we have outgrown the Christ, I can only answer that we have not touched the lower hem of his garment; that he is still the world's great puzzle; that we have almost no conception at all of that wondrous philosophy, proclaimed by the lips of revelation, which will do away with all physical disease by the mastery of the spirit over the body, and which will lift our souls, shrivelled by base thoughts and ignoble purposes, into a manhood and womanhood which today are only the dream of the poet or the vision of the prophet.

It makes life brighter to think of God as friend and father, to be able to go to him in a prayer which, like an outstretched hand, grasps a sure support. And not only brighter but stronger. Great deeds are possible, great temptations can be resisted, great suffering can be borne when to your feeble heart God is not a myth but a reality. To be sure of him is to make him sure of you. He is willing to give you all you need if you will put yourself into condition to receive the gifts. I scarcely dare think of what the real man of God may be able to do, for even Christ has only darkly hinted at it. But of this I am sure—he will live in perfect health, and he will die as one goes to sleep and wakes up in heaven.

And to feel that his providence is round about you, that you are never alone, never enjoy or suffer alone, that he is glad with you and is sorry with you! How the thought lightens your burdens and doubles your happiness! What inspiration in the thought that the omnipotence of the universe is in a large sense at your command; that you can eke out your human weakness with a strength that comes willingly and

gladly, and is inexhaustible; that what you are called on to bear is not the result of accident, but of eternal wisdom! How your nerves tingle as the conviction steals into your mind, and what consciousness of power it affords!

And then one other thought. Suppose we felt sure that he really does send his angels to guard our footsteps, that the partition wall between us and the other world is merely a fabric of the imagination, that the two worlds are practically one, and that all about you, in your home, your struggles, your business, your sorrows, are invisible beings, who know you as you do not know them, who are interested in your welfare, and who surround you with influences whose energy is incalculable and whose kindliness is unfathomable! The thought is like the parting of the clouds; it is like a starlit night; it is like distant music, whose echoes reach your ears and fill the heart with hope.

When shall we believe all this? The Christ believed it and went to Calvary without a murmur, because Calvary was on the road to heaven. We must believe it also, or we can never become his true followers. Our path, too, leads through Gethsemane, but it is only a resting place on the road to glory. We want more of the Christ, more and still more, and then our lives will be transfigured.

It is to be observed that all these beautiful thoughts and conclusions cluster around the following changes which the writer observes to have taken place in the religious thought of our times:

1. Men's views respecting God have changed. They recognize him as being infinitely nearer to them than the fathers did. He is no longer a God afar off, but one near by, and one who possesses a close relationship and tender sympathy with men and their affairs.

2. The changed view in relation to man. Men in religious thought are no longer regarded as "worthless atoms," but are looked upon as closely allied to God, and the possibilities of their future is so great that Mr. Hepworth dare not think of what the "real man of God may be able to do; for even Christ has only darkly hinted at it."

3. The next world in religious thought is no longer regarded as a strange or unnatural place in which it would be impossible for a soul accustomed to the things of this life to feel at home.

4. Religious creeds are no longer accepted with blanched cheek and trembling lips through fear—accepted because men

dare not do otherwise, because the consequences of doubting them are too terrible to describe or contemplate.

I do not say that Joseph Smith has been the only agent in bringing to pass these changes in religious conception and thought in the world, but this can be safely affirmed, that no other single agency has done so much to bring about the change as his teachings have done. The doctrine he taught in relation to God is, that the first principle of the Gospel is to know for a certainty the character of God—

And to know that we may converse with him as one man converses with another; and that he was once a man like us, yea that God himself, the Father of us, dwelt on an earth the same as Jesus Christ did. The Scriptures inform us that Jesus said that “as the Father hath power in himself even so hath the Son power” —to do what? that which the Father did, the answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did and take it up again. Do you believe it? If you don’t believe it you don’t believe the Bible.*

* * * * *

God himself was once as we are now and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent today and the great God who holds the world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say if you were to see him today, you would see him like a man in form—like yourselves, in all the person, image and very form as a man, for Adam was created in the very fashion, image and likeness of God and received instructions from and walked and talked, and conversed with him, as one man talks and converses with another.

Joseph Smith delivered the discourse from which the above is quoted, on the 7th of April, 1844, and ever since that time, and even before, the Elders of the Church of Jesus Christ taught the doctrine of the nearness of God to man, and the likeness of

* The argument here made by the Prophet is very much strengthened by the following passage: “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he (the Father) doeth, these also doeth the Son likewise.” (St. John v: 19.) Indeed the whole chapter from which the above is taken is in point.

the real man of God to God; and it has had its effect, not only directly, as in the case where men hearing the message of the Gospel proclaimed have accepted it outright, but indirectly, where men have become acquainted with these thoughts, have quietly and almost imperceptibly modified their views as to God being a person without body, without parts, and without passions, an incorporeal substance, and have come to regard him more as a personage of form and substance, with affections from which spring sympathies, and, withal, somewhat closely related to man and interested in him and his affairs. But though this change has been brought about indirectly, it is none the less real and it is easily traceable to the teachings of the Prophet Joseph Smith and the Church which he established.

In like manner the teachings of the Prophet respecting man and his relationship to God, has had its effect in bringing about the change noticed by Mr. Hepworth on this subject; for the necessary corollary of the doctrine "that God himself was once as we are now," is that, "as God now is man may become;" and while that time of exaltation may be very, very far removed from even the "real man of God" as he is today, yet with the possibilities that Mr. Hepworth notes in relation to what the future man of God may do and become—especially if you take into account the fact that this "real man of God" has before him an absolutely unlimited number of years—nay, of millions of years in which to work out his destiny; that he will have God for his guide and the influence of heaven for his environment—not even the imagination can trace the heights he may scale and the exaltation to which he may attain.

Hear the Prophet on this subject of man and the possibilities that lie before him:

"Here then is eternal life, to know that only wise and true God, and you have got to learn how to become gods yourselves, and to be kings and priests unto God, the same as all gods have done before you, viz., by going from one small degree to another, and from a smaller capacity to a greater one, from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and you are able to dwell in everlasting burnings, and to sit in glory as do those who sit enthroned in everlasting power."

I know of no teachings outside those of the Prophet Joseph Smith so bold and lofty as these in regard to man and the possibilities that are his in the course of God's eternities; and these doctrines shatter the old time notion of man being merely a groveling worm in the presence of God; who, if he were such a thing as the theologians of a hundred years ago describe, could certainly only excite the contempt of God.

In the teachings of the Prophet Joseph man is regarded as the offspring of Deity, and as possessing in embryo, all the attributes of his Father, which only need development in order to bring him to the plain on which his Father stands; and this doctrine so boldly taught by the "Mormon Prophet" has both directly and indirectly affected the faith of the Christian world, as his doctrine in relation to the reality and nearness of God has affected that subject.

It was left for this great Prophet of the nineteenth century to change the views of men also in respect to heaven. He it was who brought heaven from beyond the bounds of time and space, by teaching that it was the destiny of our earth to pass through such changes as would ultimately result in its becoming a glorified, celestial sphere, to be inhabited by those who lived in accordance with the laws of celestial worlds; that here on this earth in its perfected state, would be the heaven of such men as would be worthy of the celestial glory; here they would receive the visitation of God, the Father, and his Son Jesus Christ; and live in harmony with the laws and in communication with the inhabitants of all worlds that had been brought into the same state of perfection; that here, on this earth, when so perfected and glorified, men would build and inhabit, live and associate eternally with their loved ones in all the fond endearments that those relationships bring and which have tended so much to the uplifting of man in this life.

Heaven, in the teachings of the Prophet, is to be truly no strange place "in which it would be impossible for a soul accustomed to the things of this life to feel at home;" no place of mere idleness with seats in the clouds and naught for occupation but the twanging of harps and singing of psalms, which however pleasant for a pastime, would be woefully dull as a steady occupa-

tion. The doctrines of the Prophet on this head are tangible and as real as the life immortal.

It was also this great Prophet who did most to drive the darkness and fear from the creeds of men. He taught that the immediate future of all humanity was not the highest heaven or the lowest hell; but that there were varying degrees of glory in the life to come, suited to the degree of development in righteousness and the intellectual capacity of those who entered them.

He taught, also, that the mercy of God endures forever; that the blessed privilege of repentance with power to turn away from evil, is eternal with most of God's children; that forgiveness with God is always a possibility, attended with reconciliation and the power of reaping the benefits of well doing. He went so far as not only to breathe into the hearts of men this glorious hope, but through him it was revealed that even the sacraments of the Gospel could be made available to those who were dead; and indeed much of his time in the later years of his life and ministry was devoted to the development of this phase of the great work of the last days. Since his day, other men have taken up this thought of the "larger hope" for humanity, as it is sometime called, and have preached the doctrine of the possibility of "repentance after death," until the whole face of the "old theology" is being changed, and the old-time terror of God's eternal punishment, and the consequent acceptance of the creeds of men through fear, and a service of God born of terror are passing away. Truly, as Mr. Hepworth remarks, "the genial rays of a larger knowledge have dissipated the darkness, and we have come into the almost perfect day."

Yes, the leaven of the Gospel is working, and eventually it will leaven the whole lump. The truth which God first revealed to his great Prophet and mouth-piece, cannot be stayed in its conquest of the world. Directly and indirectly, too, it is making its way among men. Sometimes it is preached, as it is accepted, in its fullness, and sometimes it is preached, as it is accepted, only in part. But whether preached in fullness or only in part, whether of good will or of contention, it is, nevertheless, preached; and whether it is accepted in its fullness or only in part, it is nevertheless being accepted in whole or in part; and in either event will act like the leaven in the measures of meal—it will leaven the

whole lump—the earth will be filled with the truth, and thus will God be glorified.

TIME.

Time speeds away—away—away:
Another hour—another day—
Another month—another year—
Drop from us like the leaflets sear;
Drop like the life-blood from our hearts;
The rose-bloom from the cheek departs,
The tresses from the temples fall,
The eye grows dim and strange to all.

Time speeds away—away—away:
Like torrent in a stormy day,
He undermines the stately tower,
Uproots the tree, and saps the flower;
And sweeps from our distracted breast
The friends that loved—the friends that bless'd:
And leaves us weeping on the shore,
To which they can return no more.

Time speeds away—away—away:
No eagle through the skies of day,
No wind along the hills can flee
So swiftly or so smooth as he.
Like fiery steed—from stage to stage
He bears us on—from youth to age;
Then plunges in the fearful sea
Of fathomless Eternity.

KNOX.

TWO CLAIMANTS TO THE THRONE OF FRANCE.

BY T. Y. STANFORD, OGDEN.

The sudden death, on the sixteenth of February last, of the chief executive of France, Francois Felix Faure, and the election of a successor, amid much uproar, in the person of Emile Loubet, precipitated a state of affairs which for a time threatened the peace if not the safety of that republic. Happily, however, the crisis passed without any calamitous results and the Third Republic still lives and moves a national entity of presumable soundness.

To some thoughtful minds these periodical outbursts of ill-feeling among the French against the present government are but the distant rumblings of an approaching storm that will ere long strike with irresistible force its institutions and dash them to pieces, and upon their ruins we will see the re-establishment of the monarchy.

As to whether France will ever again welcome back a monarchical form of government only the future can tell. This much can be said, though, that just so long as the monarchists are the formidable party that they are today—with a thorough and active organization in every town and hamlet of any importance throughout France, and many influential newspapers subservient to their interest—just so long will the stability and might of the republic be in jeopardy.

The monarchists represent the claims of two dynasties, the Bourbon and Bonaparte, and are consequently divided into two classes, or parties, distinguished by the names of Bourbons, or Orleanists, and Bonapartists.

The present head of the house of Bourbon, and who hopes one day to wear the crown of his ancestors, is Prince Robert, Duke of Orleans, a young man of thirty-two. An exile from his country and people, he makes his home the most part of his time on the Isle of Wight, an English possession.

The history of the Orleanist princes in banishment can not be said to be replete with any very stirring events. The only incidents worthy of mention are those relating to the Comte de Paris, father of Prince Rober, and his brother Duke de Chartres, coming in 1860 to the United States and serving under General McClellan in the War of the Rebellion; a published account of that great internecine struggle from the pen of the Comte de Paris; the tender of the service of the aforesaid princes to the government for the national defense at the time when the victorious forces of Germany were advancing on Paris, which tender was rejected; and the unification of the claims of the elder and younger branches of the house of Bourbon in the person of the Comte de Paris at Goritz, in 1873.

When in 1871 the third republic was well on its way as the successor of the second empire, among some of the generous things that were done, was the removal of the ban of exilement against the Orleanist family, also the restoration of their property which was confiscated when they made their memorable flight from France in 1848. Their return to France, however, was not for long. One night, in Paris, the Comte de Paris gave a magnificent reception in honor of the birth of a son to the king and queen of Portugal, the queen being a prominent and admired member of the Orleanist family. At this reception was to be seen some of the best mentality of the political, military and religious circles of France. A well-known journalist connected with one of the great dailies in commenting on the event the following day, said that among other noticeable things he saw in that splendid gathering the material out of which could be formed a monarchical government, of surpassing brilliance.

These words cost the Orleanist princes France as a place in which to abide. The radicals, stern and unrelenting foes to imperialism, took them up and harped upon them long and loud. They assumed to see in this fete of the Comte de Paris a well disguised

attempt to promote the imperialist cause. They demanded of the government that the law of 1871 granting permission to the Orleanist family to re-enter France be forthwith repealed. In the chamber of deputies and in the senate the proposition was debated pro and con with much persistence and rancor. Finally the government, reluctantly be it said, acceded to the demand of the radicals, the law was repealed, and once again was witnessed the pathetic spectacle of the descendants of the longest line of kings that ever ruled in France driven out to seek an asylum in an alien land. Before leaving France, forever as it proved to be, the Comte de Paris issued an address to his countrymen. It was couched in words of sorrow, anger and warning. I herewith append the most salient portion of it, and for its obtainment, as well as for other information made use of in this article, I am indebted to a well written brochure on this subject by Charles Haumont:

"My enemies pursue in me the monarchist principle which has been confided to me by him who so nobly preserved it. They seek to separate from France the chief of the glorious family which has directed its destinies for nine centuries, and which, associated with the people in good and bad fortune alike, has established its greatness and prosperity."

"The republic is afraid. In attacking me, it points me out. I have confidence in France. At the decisive hour, I shall be ready."

From France the Comte de Paris and family proceeded direct to the Isle of Wight.

In Prince Victor Napoleon, born in 1862, son of Prince Napoleon and nephew of Napoleon III, reposes the heirship of the Napoleonic dynasty, a dynast which for its sudden and remarkable rise and the brilliancy of its record has no equal in all the history of reigning families. The succession passed to Prince Victor's side of the family with the extinction of the two reigning branches of this wonderful house. Strange to relate, this extinction transpired within half a century. With the death of the young Duke of Reichstadt, in 1832, ended the issue of Napoleon I, and the tragic fate of Prince Louis Napoleon in an African jungle, in 1879, witnessed the termination of the line of Napoleon III.

The present heir lives in Brussels, Belgium, and leads a life exceptionally free from ostentation. Like the other claimant of

the throne he encourages the belief that he will one day live and rule in Paris. Occasionally he issues a proclamation, circumspect in word and tone, to his supporters, and at times royally entertains visiting deputations of his sympathizing countrymen.

Louis Napoleon reached the throne through the medium of the republic. First elected a deputy, then advanced to the presidency, and finally to the throne as Emperor of the French. This mode of procedure Prince Victor should adopt when he makes the attempt to restore the Napoleonic regime, so advises one wing of the Bonapartists—the party is divided into two wings—while the other wing insists that when the time is ripe he immediately place himself upon the throne as Napoleon V.

Out of the Boulanger movement of 1888, the most noteworthy one inaugurated against the third republic since its incipency, the monarchists especially the Bonapartists, confidently looked for results that would tend materially to the enhancement of their cause. It was said, and well authenticated, that Prince Napoleon was in league with General Boulanger. An ill-starred affair this movement demonstrated itself to be. Ushered into existence in a state of incompleteness and manifest weakness it lived, as it were, but a day and then suddenly expired. If General Boulanger had been endowed with anything like the masterful qualities which Napoleon the Great possessed, he might have succeeded in his ambitious design of overthrowing the republic. Woefully deficient in those qualities he failed—miserably failed. The republic met the situation with strength and energy and gained a complete victory. The monarchial power in France suffered a signal defeat. The chief actor in this one of life's dramas, Boulanger, breathed his last—a suicide—on the grave of the woman with whom he had consorted for many years—his mistress.

The monarchists in advocacy of their claim that the monarchial principle should dominate in France argue in brief thus: The republic has demonstrated a palpable weakness not only in one department of its government but in all. It has created numerous useless but expensive offices and filled them with men who look more to their own sordid interests than they do to the weal of the commonwealth. Scandals most unsavory and money speculations deplorable have been conspicuously rife. The labor question, a grave

one, has totally failed of solution. No compact can be entered into with any power, contiguous or remote, with absolute confidence on the part of that power that the compact will be kept. It presents a foreign policy as vacillating and hesitating as it is weak. And with the liberty it has given has it not invited disorder to that extent that the end has defeated the means? To change all this—to cleanse the body politic of all impurities, impurities that have within them the seeds of a rapid decadence—and bring France out of the darkness into the light and make of her the pure, proud, powerful and progressive nation that she ought to be and can be, can only be brought about by the re-establishment of the monarchical idea.

France may some day see the light as the monarchists profess to have it and discard the republic and call back again the monarchy; and again she may not. She may have shaken herself free forever of monarchical usages and traditions and determined to maintain her present form of government. As I said in the beginning it is a problem which only the future can solve.

TO THE HUSBANDMAN.

A little furrow holds thy scattered seed,
 One somewhat deeper will receive thy bones,
 Yet plough and sow with gladness—from the soil
 Springs the rich crop that feeds and gladdens life,
 And hope is not quite vanished from the grave.

GOETHE.

GOSPEL STUDIES.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL.

BY PROFESSOR N. L. NELSON.

II.

My theme is naturally divisible into two heads: (1) the reality of Heaven and Hell, and (2) the significance of Heaven and Hell. The first is related to the second as cause to effect; that is, upon the reality of these ideas to our minds, and upon the nature of this reality, will depend their significance in shaping our lives.

Heaven though afar off seems very real, very probable to me; as actual perhaps as the new world must have seemed to those who listened to Columbus. But it is a reality quite different in character from the phantasmic creations of the poet and revivalist; a reality that depends more upon intellectual perception of what now is, than upon hope-winged imagination of what may be.

The fact that the germ idea of a future state seems to be born in every being that comes into the world, a fact so often relied upon as evidence of a future reality, is by no means the fundamental reason to me. Such an idea is of course, corroborative of other reasons which I shall discuss presently; for it would seem only natural that spirits started during pre-existence upon the race of eternal development would be so strongly impressed with the idea that their journey through varied cycles of being, was to have a definite destination, that the impression would remain in earth-life as an intuition. Nor does the reality of Heaven rest mainly

upon faith in revelation; though to one who believes implicitly in the word of God revelation should be reason enough. The stronger reasons to me are those which may be gathered from an observation of the tendency and direction of life itself. Given the smallest arc of a circle, and the mathematician is able, not only to demonstrate the existence of the circle but also to calculate its dimensions with undeviating exactness. It shall be my purpose, by taking into account certain facts observable in the meagre arc of human existence, to make it seem probable that there is a hereafter, and show what will perhaps be the nature of the hereafter.

But the inquiry must be further narrowed down ere we can proceed intelligently. First, I must ask the reader to observe carefully the distinction between principle and the expression or application of principle. To make the distinction clear I will take an illustration from nature. There are perhaps a million forms of plant life, and yet it would be rash to say that nature has exhausted her power of differentiation; but all these varieties are but the multi-form expression or application of a few basic principles of growth, set in motion by the heat and light of the sun. So also in the domain of human thought and actions: though these are so various and complex that a million libraries would not adequately describe them, they all turn on a few basic principles of development set in motion by (the presence or absence of) the Spirit of God.

In considering forces the tendency of which is to bring Heaven on earth, the point of view must necessarily be that of principles; for, as applications change to suit the exigency of the times, there can be no good reason for asserting that the operations of man in the hereafter will be exactly like his operations in this life; and so form a criterion for judging what will then take place; in other words, because under present conditions we use gold and silver as currency, and wear fabrics made of wool, we are not justified in holding that mining and stock-raising will be prominent industries there. And so of all other external details of existence. Indeed, so far from needing so distinct an order of things as Heaven on which to base such a statement, the brief recorded history of the world shows scores of changes amounting almost to revolutions. Of one thing we may be reasonably certain, however: though the changes in dress, personal habits, occupations, government, and

other such externals be greater in Heaven than between, say, the cave-dwellers of the geologic epochs and the cultured denizens of any modern city, there will be a close chain of causation between our present state and that future state, just as there has been between the customs of prehistoric man and those of today; (and what is better, we shall move along with and witness the changes); in other words, if the analogy of nature be any guide, there will be, in the progress toward Heaven on the one hand and Hell on the other, no such breaks or chasms as the fervid (or lurid) word painting of revivalists calls for.

As, however, I should not succeed in doing anything more definite than to guess at the material conditions of the hereafter, it will be safe for me to leave Heaven's landscape, with its flora and fauna, Heaven's architecture, with its associations of public and private life, and Heaven's occupations with their glorious means of eternal development, to better prognosticators than I—to poets and prophets—and confine myself as intimated above, to a point of view more tangible and constant than the exterior of things. When we say that God is the same today, yesterday, and forever, we assert the fact of the eternal principles that guide his operations, not of the operations themselves; for the latter vary according to the exigencies of the time. Principles are unchangeable, but the expression or application of them may vary even to infinity; (which latter fact, by the way, may help us to see why Heaven will never become monotonous). It is therefore to eternal principles that we must come for our point of view.

But what principle presents a summit high enough for us to watch the stupendous evolution whereby from the crude materials of earth shall be realized the Heaven of the Apocalypse; and from the cruder elements of mankind, the inhabitants worthy to dwell therein?

That principle is TRUTH. Consider for a moment what must seem self-evident to every being that thinks, viz., that the universe is one. It is inconceivable that there could be too universes, or that there could be more than one Supreme Power. The very name universe implies oneness, integrity, homogeneity. To make graphic the thought I have in view, let the universe be represented by a straight line. This line is eternal truth. Whatever subordinate

creations take place—worlds for instance, or systems of worlds—must, if they are to endure forever, be created on lines parallel to this great line, for if they deviate by so much as the fractions next to infinity, they are false by so much, and being in opposition to the oneness and integrity of the universe, will be crushed sooner or later—crushed, because the whole is greater than the part.

Come down now from the sublime heights where you gaze upon solar systems, and look upon the minor details of worlds. The law holds equally good here. Heaven-making is merely a process of straightening out, and making parallel, subordinate creations. It was this vision that Isaiah tries to express when he cries, "Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: and the glory of the Lord shall be revealed and all flesh shall see it together."

The Prophet means to signify merely that all things must be made to agree with divine truth; that is, become one with the integrity of the universe. Now, lest some reader will think that there is to be a literal straightening or making parallel, let me change the figure and say that the great principle of oneness is Harmony. Then Heaven-making is merely a process of causing unperfected and therefore discordant creation to chime with the wondrous Diapason of the universe.

Let me vary the figure once more and say that the great principle or criterion of eternal unity is Light. Then Heaven-making is a process of rendering translucent creations which are opaque, of making transparent creations which are translucent. This was the figure that came to John the Revelator's mind when he described Heaven as a sea of glass—a Urim and Thummim; and it is a favorite comparison of nearly all the sacred writers when they wish to make plain the conditions fitting man for Heaven. Note our Savior's remark, for instance: "If thine eye be single, thy whole body shall be full of light."

Let us begin now to make some applications. Is this earth undergoing the process of Heavenizing? Who can doubt it? That marvelous collection of truths relating to the natural history of the earth, made by Darwin and his colaborers and called evolution, is merely the imperfect record of God's work in perfecting this

planet and all that is upon it. (Not only imperfect as being incomplete, let me say, but articulated from the wrong point of view—from that of blind force taking the least resistance, instead of eternal energy yielding to the dictates of Intelligence.) To my mind there is no doubt that this earth is gradually approaching harmony with the universe, not only as a whole but in all its details; and I have no doubt that at this very instant it is furnishing pleasurable employment not only to him who planned it, but to millions of past-masters in the science of earth building, who by carrying out the instructions of the master-architect, are perfecting their own powers of creation. I gain this last thought from two considerations; (1) from the analogy that no human enterprise requiring time for its perfection can proceed without supervision; and (2) from a comparison of various epochs of the earth's history, which show a constant and progressive development of the planet toward becoming the abode of a higher and more cultured race. But is not much of this development owing to the work of man? Well, suppose it is, should we not expect a wise Father to employ his children as part of the agencies for completing their heavenly home? Granted, indeed, that the earth is being made better by man; but who is it that fills him with conceptions of improvement, and at the same time gives him strength and wisdom to execute his conceptions?

We come now to a consideration of the Heavenizing process as applied to man. By what means is the TRUTH, or the HARMONY, or the LIGHT of the universe held up before him as a criterion by which to parallel his crookednesses, attune his discordancies, or light up the dark recesses of his soul?

There are two ways by which man's evolution toward Heaven is accomplished: a direct and an indirect way. In both cases the moving cause is the Spirit of Truth. Let us treat first of the indirect. Perhaps it will aid the reader to understand what follows if he consider well the following analogy. Stand on some eminence and gaze upon the varied landscape of a bright spring morning; the eye is entranced with the hues, tints, and shades in sky, orchard, field, meadow, and mountain side. What is the original source of all this wonderful play of color? The answer is sunlight—sunlight reflected and refracted by ten thousand natural

prisms and color mirrors, such as soil, leaf, and cloud. In other words, the whole of the color panorama in nature is made up of the indirect rays of the sun. In like manner what are the unnumbered operations in the natural world which form the subject matter of a thousand growing sciences and as many busy arts following in their footsteps? What, indeed, but the refracted, differentiated rays of that central oneness and homogeneity which we call eternal truth? What is each so-called law of nature but a wavelet from that ocean of "infinite and eternal Energy whence all things proceed?"

But coming back again to our analogy, let us suppose a man might go through life without ever seeing the sun; gathering his ideas of pure sunlight from mental combinations of the rainbow hues around him. How near to a conception of the unrefracted light would he come? It is difficult to say. Such a one, however, would resemble a *Spencer* trying to find out God by attempts at correlating his works. Would he ever succeed? His conception would certainly be purer than that of him who never tried to correlate and find out the common source of things; but as to his finding out God—listen to what the Bible says:

"Then I beheld all the works of God, that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it."—*Ecclesiastes* 8: 17.

Returning again to the analogy of light, we may suppose a man not only never seeing the sun, but totally oblivious—not to say careless and indifferent—to the fact that the colored rays coming to him from objects on the earth have any common source whatever. Such a one would represent ninety per cent. of the people who daily come into contact with nature's laws; men and women who have eyes but see not, ears but hear not, hearts but do not comprehend. That is, they are people who perceive a truth by inch lengths, but are slow to make a chain of it; who have eyes and ears for facts but not for relations; who work their perceptive faculties and memories, but allow their powers of correlation to rust.

What then? It is something to see and appreciate the green of the earth, the blue of the sky, and the red of coming twilight

even though as unrelated truths of color (empiricism); it is something better to appreciate them and be able at the same time to correlate them if only by a lame process of reasoning (science); it is still better to realize the full blaze of their unity by looking upon the Source of the light itself (revelation). Fortunately mankind is constituted to take things on trust; the first class learn from the second (and third); whence it often happens that their lives are more in harmony with the universe than are their conceptions; which fact renders it all the easier for their conceptions to fall into line. It would be well if the second class could have the humility of the first, and so get inspiration from the third; but of this I shall speak later.

Let us proceed now to discuss how the indirect acquirement of truth prepares man for Heaven. In the light of the foregoing reasoning, consider the lessons taught by the history of civilization. Compare the enlightenment of the nineteenth century with the glory of any past epoch. What is the distinguishing difference? The essence of it all is a wider and deeper sense of unity in our times. In the palmiest days of Greece and Rome the tendency of thought was to a multiplication of gods or creative and controlling agencies; today the conception tends to that of oneness. So also in all other tendencies affecting the race as a whole; differences commercial, political, geographical, social, intellectual, religious, divided mankind into small factions that spent most of their time in war of conquest. There are still barriers separating the children of our Heavenly Father, but they are far between and growing still further. The millions of smaller fences are gone forever. The products both of the earth and of the human mind, which once halted timidly on the border line between rival cities, now encircle the globe; yea, more, cross it and intersect it in a million directions.

What is the explanation of this greater homogeneity in our day? It is the inflowing of that oneness, harmony, truth or light which constitutes the integrity of the universe. True, this harmony or truth has come to man mainly through indirect channels, just as the indirect sunlight comes to us in all the lines of the rainbow, but it is part of the central oneness nevertheless. It has come from ten thousand times ten thousand explorations in the

New World of Nature, discovered by Francis Bacon, the Columbus of science, and the scientists that followed him; it is coming to-day from an equal number of exploring parties now in the field.

Nor has truth poured in upon man from nature-study alone. History, the graveyard of the past, has been dug into; and the relics exhumed have been scanned by eyes capable of drawing truer conclusions than could the men whose dust lies mingled with the monuments of by-gone ages. Such conclusions have proved lessons in truth—lessons tending heavenward in government and sociology; and what is still better than the light cast backwards by such studies upon the past, is the light reflected forward again upon the present and the future. Events taking place today in the social and political world, have a significance that they never could have had to beings uninstructed in the failures and successes of our predecessors. Truly the day has come when knowledge should be poured out upon all nations.

I have said that the tendency of modern thought and activity toward homogeneity, is due to the influence upon the souls of men of the great ocean of truth, the oneness or harmony of the universe. What then is truth? Truth is LAW. Whoever discovers law, whether in the inch lengths which operate in the last details, the uttermost twigs of creation, or in lines which reach beyond the Pleiades—opens the channel a little wider for the inflow of eternal truth, and contributes so much toward the bringing of Heaven to man, or man to Heaven. It took a long, long while to trace the series of causes and effects connecting, say, the blush of the rose with the power of the sun ninety-one million miles away—causes and effects which involve, near or remote, the sum total of man's knowledge of the physical universe; but at each link in the chain a myriad of discordancies, that distracted mankind, gave place to an ever widening circle of unities and harmonies—Heaven, by so much, if you please.

As the reader will by this time have realized more fully my definition of Heaven as harmony with the universe, I may venture to discuss another aspect of what Heaven is not. Many good people are under the impression that Heaven is wholly and solely a religious place or state. A Latter-day Saint might consistently take such a view, since religion to him signifies all truth, whether

physical, intellectual, social, moral, or spiritual; but religious in the narrow, sectarian view of the idea—this, as I conceive it, Heaven is not. On the contrary, Heaven to me means, not a narrowing, but an expanding of the interests and activities of mankind—a sort of earth-life infinitely extended in every positive direction; not a rest from truth-getting, but a rest from sin-enslaving. Heaven is harmony with the universe, not on the side of spirituality alone, but on every side that the universe can touch man.

TO BLOSSOMS.

Fair pledges of a fruitful tree,
Why do you fall so fast?
Your date is not so past;
But you may stay here yet awhile,
To blush and gently smile;
And go at last.

What were ye born to be,
An hour or half's delight,
And so to bid good night?
'Twas pity nature brought ye forth
Merely to show your worth
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave;
And after they have spoken their pride
Like you awhile, they guide
Into the grave.

HERRICK.

THE NECESSITY OF A CHANGE OF HEART.

BY A. WOOTTON.

It seems difficult for many who embrace the Gospel in these days to overcome the traditions under which they and their forefathers have been schooled for so many generations, but in order to fully understand the Gospel in its purity, it is necessary that men should cast all former ideas of religion aside and begin again to learn as little children, because we have the words of the Savior that "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The conditions that prevail today are very similar to those that prevailed in the days of Christ and the apostles; in those former days men had been so imbued with false ideas that it required a superhuman effort to divest their minds of the false doctrines and traditions that had prevailed for hundreds of years. No wonder the Savior said, "Except a man be born again, he cannot see the kingdom of God."

St. Paul was under the necessity of frequently admonishing the Saints in his day of the great change of heart and course of life that was expected of them. He says "Even we also should walk in newness of life" (Rom. 6: 4.). Then again he said, "Lie not one to another, seeing that you have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3: 9, 10.).

Then again to the Ephesians: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind;

and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 22-24.).

This putting off the old man with all his preconceived ideas is necessary that men may become as little children and therefore fit subjects for the kingdom of God.

Under no other conditions can the minds of men be sufficiently pure to be taught as little children the pure principles of the Gospel as taught by Jesus Christ and his apostles in days of old, and as revealed again in this last dispensation. If men will so prepare themselves the Holy Ghost will be their constant companion and will guide them into all truth, that they may not be barren nor unfruitful in the knowledge of our Lord Jesus Christ nor in the things pertaining to their own eternal welfare.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER V.

DEAR BROTHER:—

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—“God has chosen the foolish things of the world, and things which are despised, God has chosen,” etc. This, I conceive to be an important item—Not many mighty and noble, were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, “We are made as the filth of the world—the off-scouring of all things unto this day.”

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast, of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, etc. Since writing the former, I have thought it would per-

haps, be interesting to give something more full on this important subject, as well as a revelation of the Gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—"And at that time, (the last days) shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelation—"I am thy fellow servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Hebrews. "Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions.

First, are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eighthly: will he lead them, as they were once led; and ninthly, if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that they must be at hand in the heart and mind of every saint. But to the Gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the Gospel was preached, and many were found obedient to the same. This Gospel being the same from the beginning, its ordinances were also

unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed by the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins and for their redemption.

Had it not been for this plain of salvation, which God devised before the fall, man must have remained miserable for ever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the Gospel was preached, and this hope of eternal life set before him, by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the Gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous); but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see the day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his

rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the Gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error; that they might be happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the Gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the Gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his spirit upon all flesh, he has determined to bring to light his Gospel, to the Gentiles, that it may go to the house of Israel. This Gospel has been perverted and men have wandered to darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to be found who are practicing the ordinances of the Gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same today and forever, and that the cup of suffering of his people, the

house of Israel, is nearly filled; and that the way may be prepared before their face he will bring to the knowledge of the people the Gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the Gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel.—This was perfectly understood by all ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: And evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the works of your hands. Connecting this with a prophecy in the song which follows, which was given to Moses in the tabernacle—remembering the expression—“in the latter days”—where the Lord foretells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

“I will heap mischiefs upon them; I will send my arrows upon them. They shall be burnt with hunger, and devoured with burning heat; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs.”

But after all this, he will judge their enemies and avenge them of theirs; for he says:

“For if I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh.”

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: “Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people.”

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

SOME MIRACULOUS INTERPOSITIONS OF PROVIDENCE
AGAINST THE ENEMIES OF RIGHTEOUSNESS.

BY ELDER ELIAS KIMBALL, LATE PRESIDENT OF THE SOUTHERN
STATES MISSION.

[About January, 1897, a young brother of Salt Lake City, who for some time had interested himself in making a collection of miraculous events that had transpired in the Church from its establishment in 1830 until now, and, by the way, his collection is both a valuable and magnificent one—wrote Elder Elias Kimball, then President of the Southern States Mission, asking him if he could send an account of some miracles happening in the Southern States Mission. From the incidents related by President Kimball we select the following relating to judgments that overtook those guilty of mob violence against the Elders. *Editors.*]

In January, 1890, the Elders met with much opposition in the Alabama Mission, and were compelled to leave and seal their testimony against those who had a hand in their expulsion. In fact, from 1890 to 1895, in all the South Satan seemed to have been in the field with all his cohorts against the work of God, and it is only in recent years that his power has been broken to some extent, and the Spirit of God is being poured out on all flesh.

In Clarke County, Alabama, shortly before the Elders left, a phenomenon occurred which thwarted the mob in their designs against the Elders, as they were assembled to do violence to the servants of God. Suddenly a brilliant light, brighter than noon-

day, burst upon them from a clear sky, followed by a noise louder than the heaviest peal of thunder. Some dropped to their knees, and all fled in dismay, as it struck terror to their hearts.

But it seems this warning was not enough, for after a short season they started their work with more zeal than before, and the Elders were compelled to leave, not, however, without the judgments of God following. No sooner had the Elders sealed their testimony against their enemies than a spirit of unrest and misfortune followed the mobbers, until they longed for the servants of God to return, while several of them died with curious and painful diseases; some were eaten by maggots while still alive, and it was impossible to keep flies from blowing them, thus fulfilling some of their imprecations with God's vengeance.

In 1883 some of the mob organized into a clan, calling themselves, "Hell at the Breach." But the citizens rose against this mob and killed three of their number, two of the James brothers and one Bedsoe, one was shot dead with three balls, another with forty-eight bullets that pierced his body, and the other was riddled with sixty; while others were hunted in the woods like beasts, and got only three meals in ten days.

These same mobbers had hunted the Elders, compelling them to flee to the woods for safety, but now God avenged them in the same manner. The remnant of the mob were compelled to leave the country at once, and while making their escape through other counties they pretended to be very pious Christians, though they were discovered to be heavily armed, and would profane like Lucifer when they thought no one near.

In different parts of Mississippi mobs were frequent, but we have the accounts of many paying the penalty; some were convicted and sentenced to long terms of imprisonment, others hung and were scourged in different ways. Some died unnatural deaths; one of these was Charles Watters, of Pike County, Mississippi, who had assisted in hunting down the Elders who were compelled to sleep some nights in the woods. Parson Roland Turnage, who preached his soul directly into the presence of God, and also opposed the Elders, indulging in false statements and tirades against the Latter-day Saints, also met a similar fate, and was stricken down with sickness from which he could find no relief.

Some of the mobbers who afterwards repented, said they had no peace of conscience, but a spirit of torture ever since the expulsion of the Elders, who were expelled from Lauderdale County, Mississippi, in 1887.

In Wayne County, Mississippi, three men, whose names are West, Williams and Hedrick, attempted to entrap Elders Gardner and Moss, but instead of carrying out their designs, while quarrelling among themselves, Williams shot and killed Hedrick.

In Lawrence County, Mississippi, in the spring of 1893, one George Aters, who held a minor civil office, ordered Elders Phelps and Dokey out of the country, and cursed and swore at them, threatening to kill them, and said that he would do so if he had a gun, even if God should strike him dead the next minute.

In a few weeks after that he had a child born who was a deformed cripple; he met with several accidents himself, and the scourges of God followed him.

About July 10, 1892, Elders Moss and Holbrook had a meeting broken up in the southern part of Wayne County, Mississippi, by a mob. The Elders remonstrated with them, telling them they offered the Gospel, and they would leave the matter with them and their God, and left.

A spirit of unrest took possession of the mob, and some repented, but the principal leader, named Smith, continued in his course, and in the autumn of 1893, he was taken sick, and after suffering for several months, he died. His ailment was so curious, and so unyielding to the skill of physicians as to attract universal attention.

In Perry County, Mississippi, about July 10, 1891, Elders Mower and Gardner were taken out of Morriston by five men, named Daniel Carter, James McDonald, Joseph McLaMore, Mart Lockley and Len Kelley, armed with shot guns.

They dispatched the Elders off on a through train, in order that they might not get off until out of that part of the country. It rained all the way to the station and Elder Mower succumbed to the fatigue and exposure, and had to return home. Elder Gardner promised this mob in the name of the Lord that they should never prosper, which promise was afterwards fulfilled; they have never

prospered, and some have been confined in jail as criminals, and other misfortunes befell them.

Mr. Carter was in the mercantile business at the time and apparently prospering; but soon had to close out and has not prospered since.

Lockley and Kelly became involved in running a "blind tiger"—by which is meant an illicit whiskey distillery—and have since had the opportunity of studying the inside architecture of a number of different jails.

McDonald, for a time seemed to escape the fate of this prediction; he read several of the Church works, and began to regain the confidence of his neighbors, and on Christmas, 1892, he married a respectable young lady, but she lived only a few months, and he has since been but little better than a vagabond.

Young McLaMore since lost all his property, and next lost his health and energy, and seems to be an object of pity.

This mob gathered in a reed-brake after their return and bewailed their fate. Mr. Lockley said if he could only see Elder Gardner once more he would give the whole world if he had it.

A few months later he had the privilege, and came with tears in his eyes and begged the Elders to forgive him, which they freely did.

LIFE-INFLUENCING MAXIMS.

“For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.”

Having accepted a call to fill a mission in the service of God, often would I think of this passage. Then I would reflect upon the trials, tribulations and persecutions a missionary must pass through. Was I ashamed of the Gospel of Christ? No; and was more willing than ever to fill a mission in the cause of love and truth, especially if it meant the salvation of any honest soul. Often in our travels as ambassadors of Christ Jesus, people reject our tracts, make light of our faith, and scoff at us. This only makes me want to throw my head higher and bear my testimony and say, “I am not ashamed of the Gospel of Christ,” for I know it is the power of God unto salvation to those who believe and obey.

What was it that caused our people, those noble men and women, to suffer such persecution and cross the barren desert to a free land of worship? It was the Gospel of Christ which they had received, a living testimony, the spirit of which testified that they were the chosen people of God. And why did they sacrifice lands, homes and riches and endure such hardships? Because the Gospel is the power of God unto salvation, and they knew it. What if they should lose their lives in God’s service? They well knew they would have a crown laid up in heaven, as Paul of old. If anyone takes upon himself the Gospel of Christ he also takes upon himself trouble and persecution. As every brick of the wall of Babylon was stamped with the letter N, standing for Nebuchadnezzar, so is every effort for the building up of God’s kingdom stamped with the letter T, standing for trouble.

When the young and rising generation consider the lives of those who have worked and are still working for the upbuilding of Zion, what kind of men do they find? "They are those who listen with a moist eye to tales of suffering and distress, who ever have a kindness in their manner and a forgiveness for those gone astray; they are men who have graduated at the Royal Academy of "Trouble," and they have the diploma written in wrinkles on their own countenances. What heartaches they have suffered! What tears they have wept! What injustice they have endured! All because they were not ashamed of the Gospel of Christ, for it is the mightiest influence for purification, and is the power of God unto salvation.

J. S. Sears, Clay County, North Carolina.

"Strong passions accompany strong minds and terrible is the conflict which reason has to keep and subdue them."

The above, picked up in my youth from a novel by J. F. Smith, in *Cassell's Weekly*, published in London, England, fastened itself in my memory the first minute I saw it, and has been the light of a guiding star in many dark and dangerous places through my life. Yes, I said, "terrible is the conflict which reason has to keep and subdue them." To illustrate, I will say there is a kingdom within us, and Reason is the king. The appetites and passions are his subjects. Some of them are very headstrong and rebellious, and need constant watch-care. Why, they will stand up before the court and plead their cause, like some lawyers, in a most eloquent manner, although on the wrong side of the case; in fact, the wrong side ever needs the most eloquent pleading to make it appear plausible. Here then is the battle-ground. But there sits King Reason on his royal throne, his wife, Wisdom, on his right hand, and might I say that he has his secretary, Memory, with his collection of ready references, also to assist him; and there he sits judging and deciding all matters according to the known principles of right and wrong, granting equal rights and liberties to all his subjects in their times and in their seasons, for they are all God's gifts, and by the exercise of their legitimate functions,

according to the dictates of this high court of justice, peace, happiness and harmony reign throughout the realm.

John O. Freckleton.

Since I began to earnestly study the scriptures, the passage which struck most deeply in my heart and seemed to speak as of the voice of God within my soul, was that found in the fifty-eighth section of the Doctrine and Covenants, beginning at the 27th verse:

“Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves,” etc.

This is where salvation begins, by the actions of our hearts, for as Christ said, “The kingdom of God is within you.” (Luke 17: 21.) Or, like the admonition of Paul to Timothy, “Stir up the gift of God, which is in thee.” Here we have the authority, and by stirring up these gifts we become anxiously engaged in a good cause, and inclined to do many things in the cause of truth of our own free will.

Anon.

Some one has said:

“Do unto others as you would have others do unto you.”

This maxim made quite an impression upon my mind when a young boy; it has never left me. I adopted it as my motto, and it has certainly had a decided influence in shaping the course of my life. It has helped me to resist temptation, and often when about to do that which I ought not to do these words would come to me like a beacon light and turn me again into the right path. Thus it has proven a guide to me, directing me to walk in the path of the higher law of doing unto others as I would that others would do to me.

Wm. Lester.

CONVERSATION.

[It may be that even men of refined education and broad views do not and perhaps cannot converse in blank verse; or at all times even in classic English prose; but all who have had the pleasure—and unfortunately it is a rare one—of listening to conversation between men such as are referred to above, must have been struck with the elegance and refinement of that too much neglected art—the art of conversation. It is the rareness of the pleasure of listening to such conversations as we have in mind which prompts us to present to our readers the following supposed conversation between two English gentlemen who in their day must have been masters of the art—Lord Chesterfield and Lord Chatham.—*Editors.*]

Chesterfield.:—It is true, my lord, we have not always been of the same opinion, or, to use a better, truer and more significant expression, of the same *side* in politics; yet I never heard a sentence from your lordship which I did not listen to with deep attention. I understand that you have written some pieces of admonition and advice to a young relative: they are mentioned as being truly excellent: I wish I could have profited by them when I was composing mine on a similar occasion.

Chatham.:—My lord, you certainly would not have done it, even supposing they contained, which I am far from believing, any topics that could have escaped your penetrating view of manners and morals: for your lordship and I set out diversely from the very threshold. Let us then rather hope what we have written, with an equal good intention, may produce its due effect; which indeed, I am afraid, may be almost as doubtful, if we consider how ineffectual were the cares and exhortations, and even the daily example and high renown, of the most zealous and prudent men,

on the life and conduct of their children and disciples. Let us however hope the best rather than fear the worst, and believe that there never was a right thing done or a wise one spoken in vain, although the fruit of them may not spring up in the place designated or at the time expected.

Chesterfield.:—Pray, if I am not taking too great a freedom, give the outline of your plan.

Chatham.:—Willingly, my lord; but since a greater man than either of us has laid down a more comprehensive one, containing all I could bring forward, would it not be preferable to consult it? I differ in nothing from Locke, unless it be that I would recommend the lighter as well as the graver part of the ancient classics, and the constant practice of imitating them in early youth. This is no change in the system, and no longer an addition than a woodbine to a sacred grove.

Chesterfield.:—I do not admire Mr. Locke.

Chatham.:—Nor I: he is simply too grand for admiration: I contemplate and revere him. Equally deep and clear, he is both philosophically and grammatically the most elegant of English writers.

Chesterfield.:—If I expressed by any motion of limb or feature my surprise at this remark, your lordship I hope will pardon me a slight and involuntary transgression of my own precept. I must entreat you, before we move a step further into our inquiry, to inform me whether I am really to consider him, in style, the most elegant of our prose writers.

Chatham.:—Your lordship is capable of forming an opinion on this point, certainly no less correct than mine.

Chesterfield.:—Pray assist me.

Chatham.:—Education and grammar are surely the two dryest of all subjects on which a conversation can turn: yet if the ground is not promiscuously sown, if what ought to be clear is not covered, if what ought to be covered is not bare, and, above all, if the plants are choice ones, we may spend a few moments on it not unpleasantly. It appears then to me, that elegance in prose composition is mainly this; a just admission of topics and words; neither too many nor too few of either; enough sweetness in the sound to induce us to enter and sit still; enough of illustration and reflec-

tion to change the posture of our minds when they would tire; and enough of sound matter in the complex to repay us for attendance. I could perhaps be more logical in my definition, and more concise, but am I at all erroneous?

Chesterfield :—I see not that you are.

Chatham :—My ear is well satisfied with Locke: I find nothing idle or redundant in him.

Chesterfield :—But, in the opinion of some of your graver men, would not some of his principles lead too far?

Chatham :—The danger is that few will be led by them far enough: most who begin with him stop short, and, pretending to find pebbles in their shoes, throw themselves down upon the ground and complain of their guide.

Chesterfield :—What then can be the reason why Plato, so much less intelligible, is so much more quoted and applauded?

Chatham :—The difficulties we never try are no difficulties to us. Those who are upon the summit of a mountain know in some measure its altitude, by comparing it with all objects round; but those who stand in the bottom and never mounted it, can compare it with few only, and with those imperfectly. Until a short time ago I could have conversed more fluently about Plato than I can at present: I had read all the titles to his dialogues and several scraps of commentary; these I have now forgotten and am now indebted to long attacks of the gout for what I have acquired instead.

Chesterfield :—A very severe schoolmaster! I hope he allows a long vacation.

Chatham :—Severe he is indeed, and although he sets no example of regularity, he exacts few observances and teaches many things. Without him I should have had less patience, less learning, less reflection, less leisure; in short, less of everything but of sleep.

Chesterfield :—Locke, from a deficiency of fancy, is not likely to attract so many listeners as Plato.

Chatham :—And yet occasionally his language is both metaphorical and rich in images. In fact, all our great philosophers have also this property in a wonderful degree. Not to speak of the devotional, in whose writings one might expect it, we find it abundantly in Bacon, not sparingly in Hobbes; the next to him in

range of inquiry and potency of intellect. And what would you think, my lord, if you discovered in the records of Newton a sentence in the spirit of Shakespeare?

Chesterfield.:—I should look upon it as a wonder, not to say a miracle; Newton, like Barrow, had no feeling of respect for poetry.

Chatham.:—His words are true: "I don't know what I may seem to the world; but as to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me."

Chesterfield.:—Surely Nature, who had given him the volumes of her greater mysteries to unseal; who had bent over him and taken his hand, and taught him to decipher the characters of her sacred language; who had lifted up before him her glorious veil, higher than ever yet for mortal, that she might impress her features and her fondness on his heart, threw it back wholly at these words, and gazed upon him with as much admiration as ever he had gazed upon her.

EDITOR'S TABLE.

THE POWER OF RELIGION.

In nothing, perhaps, is it given to man ever to arrive at the goal he has proposed to himself; his glory is in advancing towards it.

With what disgust the artist throws aside his brush and palette as his practiced eye detects the wide disparagement between the landscape spread out before him and its counterfeit presentment on his canvas! How angrily the sculptor casts away the chisel and mallet as he finds that he has failed to catch the graceful poise of his beautiful model, or carve from the yielding stone the more than classic feature or well-turned limbs! Both painters and sculptors there have been who have imitated nature closely enough to satisfy, we might think, all human ambition; yet, converse with those who have succeeded best, and it will be found that they are as far from the attainment of their ideal—the goal they have proposed for themselves—as the bungling amateur is from his; and all are made to feel how imperfect is their imitation of nature. And as it is with the painter or the sculptor, so it is with the moralists and the religionists. As the former fail to reproduce a landscape or a statue altogether true to nature, so the latter fail to live morally in such a way as to reproduce the ideal life they hold up before them. No man has yet become so perfect as to be altogether satisfied with his course of life, no more than the best artist is perfectly satisfied with the productions of his brush; and it often happens

that the best men deplore most their imperfections—their failures to arrive at the goal they have proposed to themselves.

But because of this failure to attain to the ideal, discouraging as it may seem, shall that ideal be lowered? Shall it be debased? No, a thousand times no! As he who aims at a star will most assuredly shoot higher than he who aims at a mole-hill, so will he who has an exalted ideal and seeks earnestly to attain to it arrive at a higher state of excellence, even if he fall short of it, than one who has but a debased ideal.

Perfection may scarcely be hoped for in this world in any sphere of human experience, there is so much that makes against it. There are the appetites, passions and weaknesses inherited from a long line of imperfect ancestors; for no truer thing was ever expressed by figure of speech than that the imperfections of the fathers are reproduced in the children—"that the fathers eat sour grapes and the children's teeth are put on edge." Then, again, there is so much error in the world, so much that is false in history, so much that is incorrect in practice, so much false education, that the wonder is—not that there are so many who fail to arrive at the goal which they themselves or society set for them, but that there are so many who advance towards it: which advancement, since perfection may not be attained, constitutes the glory of man.

But such is the weakness of humanity that even strong men are conscious of the need of aid from without, "an external support to operate as a fulcrum for the human will, a power that may be added to its present power and sustain it at need." Hence we have a Moses, David, Solomon and all the prophets pleading for aid divine; nay, even the Son of God himself with all his strength, with the consciousness of his own virtues and native power—even he cried aloud for help in the hour of his trial! No wonder then that we of viler clay should feel the need of some external support and exclaim with Burns:—

Oh, thou Great Governor of all below,
If I may dare a lifted eye to thee,
Thy nod can bid the tempest cease to blow,
Or still the tumult of the raging sea;
With what controlling power assist even me
These headlong, furious passions to confine,

For all unfit I feel my powers to be
To guide their torrent in the allowed line—
O, aid me with thy help, Omnipotence Divine!

It is this weakness in man, this consciousness of his inability by his own power to arrive at the goal of moral excellence that he has proposed to himself, that gives birth to the religious sentiment. Man constantly feels the need of more than human aid, something more than the encouragement of friends, the counsel of the wise, the example and approbation of his fellows or the fear of censure. In seeking for that aid the soul goes beyond the visible world; it turns to God. "And such is the nature of man," says a noted writer, "that when he sincerely asks this support he obtains it. That is, seeking it is almost sufficient to secure it." These facts—the fact that man needs more than human aid to enable him to perform what he conceives his duty to be; and the fact that seeking that aid through prayer to God he obtains it—confirm the reality of religion, make it a power in human affairs, enables it to survive the attack of the infidel and the scoffing of the atheist; and he who would wantonly destroy this true prop of humanity may be properly regarded as the enemy of his race.

A BEAUTIFUL THING.

Science is a beautiful thing, undoubtedly, and of itself well worth all the labor man may bestow upon it; but it becomes a thousand times grander and more beautiful when it becomes a power; when it becomes the parent of virtue.

We have often thought that this remark of Guizot's would be equally true if said of religion as it is of science. Indeed we think it would be more appropriate to say it of religion than of science, since the former more indirectly affects virtue than the latter.

Religion is indeed a beautiful thing! That is, the religious thought, the religious idea—theory, if you will, is beautiful—grand!

The thought that behind all the physical universe and all the phenomena experienced in it, stands a great Master Mind, an Intelligence that guides and controls all forces, and holds the destiny of all things in his own hands, is a grander, a more elevating thought than that naught but blind force operating by a sort of necessity is all that works in the universe and directs its course. The latter thought to us is as contrary to the reason as it is repugnant to the soul of man; and fortunately for our race, but few minds are capable of being bent to the acceptance of such an idea. We say fortunately, for the reason that when the mind can be induced to receive such a conception as that, the foundation for a desperate character is laid; a character in which moral restraint is likely to be an unknown quality; a character that is likely to indulge every passion of the heart; and yield to every prompting of his appetites, howsoever debasing be their nature.

But if the idea that a Mighty Intelligence—a Master Mind—is guiding the forces of the universe, is a grander thought than that blind forces only are operating in it, and that we are at their mercy—if that be beautiful, how much more beautiful and sublime the thought becomes if added to it is the idea that the Intelligence is personified and bears a relationship to us—a personal relationship—in fact, the relationship of Father to us! One who sees in man his own image and loves him and would have him become like himself, worthy to dwell in his presence and share in his glory. Such is the idea that revelation teaches concerning God, such is the Bible idea. Otherwise its phrases, its plain declarations are a jargon of words signifying nothing; the prayer beginning, “Our Father who art in heaven,” is a mockery; the statement of Paul, that “we also are his offspring,” together with the emphatic announcement in the morning of revelation that “man was made in the image of God,” is an impious falsehood.

But we accept the teachings of revelation, the Bible idea—God our father, the Father of our spirits; and with the idea of the existence of that relationship crowd in other ideas. Such relationship suggests that God is interested in his offspring; that he loves them, and that he will do all that is in his great power to do for

their good, for their development, for their honor and glory; and to the accomplishment of that purpose he will direct all forces and control all elements. The thought that mankind are thus under the protection of a father, that to them he gives out all the sympathy, interest, care, protection and love that the relationship suggests is a beautiful thing undoubtedly of itself. It is the basic principle of religion, the foundation of faith, for nothing is truer than the scripture, which saith: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

But beautiful as the above idea is, it is a thousand times grander and more beautiful when it becomes a power; when it becomes the parent of virtue; when it leads to repentance, to obedience to the laws of God; when it leads to a perfect union of works and faith, to the performances of righteousness—then indeed is it religion pure and undefiled, admired of men, adored of saints, respected of infidels, approved of angels, honored of God! And a religion that comes short of doing all this, is unworthy the name of religion.

BOOK REVIEW.

MORMONS AND MORMONISM—WHY THEY HAVE BEEN OPPOSED,
MALIGNED AND PERSECUTED—INSIDE HISTORY OF
PRESENT ANTI-MORMON CRUSADE.

Such is the full title of a pamphlet of some twenty-five pages written by Mr. Charles Ellis, a non-Mormon of Salt Lake City. The gentleman has resided among the Mormon people in Utah for some ten years, and from intimate acquaintance with them and their affairs, is competent to speak of them. He treats his subject under the following sub-headings: "Stoning the Prophets," "Fair

Play," "Driven into the Wilderness," "Accomplishments in Thirty-two Years," "Education," "Morals," "The Secret," "The New Crusade," "Amnesty" and "The Secret Opened." While he is conservative in his statements, and evidently tries to be just to all parties concerned, he does not fail to make clear the cause of all the past persecutions, misrepresentation and abuse heaped upon the Mormons. In the same spirit he proceeds to define the cause of the present agitation relative to the Mormons and their affairs, and shows that it is but the breaking out anew of the old flame of persecution, which for some time has been smouldering indeed but never has been quite dead.

If the Mormon people in Utah, and the non-Mormons also who are disposed to be fair, desire to enlighten their friends in the East and elsewhere upon existing conditions in Utah, they cannot do better than to send this pamphlet to them; and indeed it would be a good missionary work to scatter this production of Mr. Ellis' as far as possible; and we recommend such action to our young people. If they have acquaintances abroad they should mail copies of it to them; if they have missionary friends or relatives traveling in the United States or Europe, it would be a good thing to supply them with copies for distribution. If returned missionaries cannot find time to write to the numerous friends they made while absent upon missions, it would be well to keep that friendship warm by sending such publications as this to them. We recommend it as a just and fearless vindication of a people much maligned and misrepresented.

NOTES.

You may influence a person's natural disposition very strongly by precept and example, and control may be exercised over it; but the original elements are never wholly submerged, for there is something in us, a principle of action, which cannot be referred either to inheritance, to education, or association.

Forbear to sport an opinion on a subject of which you are ignorant, especially in the presence of those to whom it is familiar. If it be not always in your power to speak to the purpose, it certainly is to be silent; and though thousands have remembered with pain their garrulity, few have had reason to repent their silence.

One man with any trade is worth a thousand without one. A return to the old plan of apprenticing boys to trades is being advocated. The hosts of young men in every large city who apply for employment and fail to get it, for the reason that they cannot truthfully affirm that they are educated or especially fitted for any particular business, constitute a potent argument in favor of reform. Under the apprentice system we should have fewer ignorant mechanics and incompetent business men. A trade is half a man's fortune.

It is the shallow-minded person who believes in luck, who says of a successful man, "He always was lucky," or of an unsuccessful one, "Poor fellow, just his luck!" A man's luck is generally the measure of his capacity and his perseverance. Cause produces effect the world over. Water does not run up hill, nor do we gather, even in these days of progress, grapes of thorns or figs of thistles. If one would gather golden grain, he must first sow his seed. If he would be wise, he must work for wisdom. Riches, goodness, fame, love—every one has its price, and can be purchased for no less. Life is a perpetual auction, where all prizes are knocked down to the highest bidder. The world's great men have been those who have toiled early and late. Even genius can find no royal road to its goal.

Some men use words as riflemen use bullets. They say but little. Few words go right to the mark. They let you talk, and guide with their eyes and face, on and on, till what you say can be answered in a word or two, and then they lance out a sentence, pierce the matter to the quick, and are done! Your conversation falls into their minds as a river into a deep chasm, and is lost from sight by its depth and darkness. They sometimes surprise you with a few words that go to the mark like a gunshot, and then they are silent again, as if they were reloading. Such men are safe counselors, and true friends where they profess to be such. To them truth is more valuable than gold, while pretension is too gauzy to deceive them. Words without point to them are like titles without merit—only betraying the weakness of blinded dupes, who are ever used as promoters of other men's schemes.

IN LIGHTER MOOD.

An Arkansas editor says that the stingiest man in his town talks through his nose to save the wear and tear on his false teeth.

* * *

"James, do you love your sister?" "Yes, sir," "Well, show me how you love her." The boy stood still, not knowing what to do. "James, how do I express my love for your mother?" "Oh, you give her some bank-notes, but I ain't got any."

* * *

A respectable tradesman, who has a habit of opening his shop every morning about eleven o'clock, was surprised on arriving at his place of business, one day, to see a paper posted on his door bearing the following legend: "Not dead, but sleeping."

* * *

An old Irish soldier, who prided himself upon his bravery, said he had fought in the battle of Bull Run. When asked if he had retreated and made good his escape, as others did on that famous occasion, he replied: "Those who didn't run are there yit."

* * *

Yes, she visited the country, and considered herself superior to ignorant, common farmers. She was learned in botany, and, with lofty airs, told Farmer D—— she knew every plant that grew. The farmer coming from the field one day, plucked a cluster of blossoms and carried them to the house.

"Do you know these blossoms?" he asked of her.

"Oh, yes, of course I do," she replied. "They are very rare; and so beautiful—too sweet for anything. I am perfectly familiar with these flowers; I know all about plants; these grow on trees in the woods."

"What is their name?" asked Farmer D——, with a sly wink at his wife, who stood by, choking with laughter.

"Why—really—I can't recall their botanical name just now; but I suppose you have some vulgar name for them."

"Well," replied Farmer D——, "we ignorant farmers call them potato blossoms."

"You horrid thing!" cried she, spitefully, "to bring me such a mean old weed!"

She cut short her visit and returned to town.

OUR WORK.

REPORT OF MUTUAL IMPROVEMENT MISSIONARY WORK FOR 1899.

STAKES VISITED.*	No. of Young Men Visited.	No. Revisited.	No. Public Meetings Held.	No. who Personally Enrolled their Names in the Association.	No. who Refused to Join Associations.	No. not enrolled in the Association.	No. who Refused to Receive Missionaries.	Baptisms.
Alberta	60			26	4			
Bingham	572		35		66			
Box Elder	486	63	20	174	105	178	6	
Bannock	130							
Bear Lake	465	18	23	195	60	137	4	
Cassia	162	10	4	9	6	176		
Fremont	716	242	68	424	19	322		
Juarez	313	313	22	65	6	68		
Kanab	186	48	24	194	13			
Morgan	279	25	7	94	18	30	5	
Millard	1004	107	40	38	56	18	4	
Malad	465	205	43	44	28	117		
Pocatello	368	77	34	152	8	63	1	
Maricopa	230	97	3	12	14	86	6	
St. Johns	230	33	10	6		15	1	
Sanpete	1210	80	84	163		338		
St. Joseph	400	97	48	115	14	9		
San Luis	540	67	35	60	8	83		2
Star Valley	595	143	21	432		247		
St. George	471	89	55	13	7	18	7	
San Juan	283	108	23	8	3	14		
Salt Lake	2682	66	62	475	248	372	13	1
Tooele	509	234	31		58	60	7	
Uintah	416	166	96	219	4	62	1	85
Utah	1826		47	1084	92	273		
Weber	550	54	20	25	3	36		
Wasatch	925	7	17	29		219	5	
Wayne	328	79	25			29		
Woodruff	506	133	8	424	69	157		
TOTALS,	16 907	2 561	905	4 480	904	3 127	60	88

*The following Stakes are not included in the report: Parowan, Panguitch, Beaver, Sevier, Emery, Davis, Oneida, Cache, Summit.

MISSIONARY WORK IN UTAH STAKE.

[The following communication from Elders laboring in the Utah Stake of Zion will exhibit the earnestness with which our Mutual Improvement Missionary work has been prosecuted during the past winter in that Stake, and will give some idea of the good accomplished by such efforts]:

LEHI, February 22nd, 1899.

Elders B. H. Roberts and J. Golden Kimball,

DEAR BRETHREN: In concluding our missionary labors among the young men of Utah Stake of Zion, we desire to make a report of them to you, and express our sentiments in relation to the work in which we have been engaged.

We commenced to labor on the first day in December, 1898, and continued our labors, with a very slight exception during the holidays, until today.

We have visited personally one thousand eight hundred and twenty-six young men and enrolled one thousand and eighty-four as members of the various associations. Many of our personal visits were to young men who were members of the association, but were dilatory in attending to their duties.

We have enjoyed to a considerable extent the Spirit of the Lord, and feel that much good has been done.

During all our labors we have been united as one man and the local authorities of the various wards have assisted us in every way in advancing the interests of the mission. We have visited all the wards in this Stake of Zion, thirty-four in number, and no place have we commenced our labors until the local authorities were in sympathy with the mission, and in harmony with the manner of conducting the same.

The homes of the people have invariably been open to us, and we have been shown every courtesy and consideration, for which we feel truly thankful.

We have found a very great labor here and believe that there is yet a broad field in which to work and that a continuation of the missionary labor during the winter months will be very profitable. We find that there is great need of labor among the young men in general, and especially among that class of young men who are married and have around them one or more children. Many of them are very negligent in

the discharge of their public duties and need a great deal of labor to awaken them to active work in the Gospel of Christ.

Our labors have been pleasurable in the extreme, and we and each of us desire to be understood as being interested with yourselves in the reclamation of the youth of Zion, and at any and all times willing to do anything required at our hands in the work of the Lord.

Praying that our Heavenly Father may sanctify our labors to the benefit of the youth of Zion,

We are your brethren in the Gospel,

CHARLES R. LYMAN,

In behalf of Missionaries of Utah Stake.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

March 20th: The Directors of the Deseret Agricultural and Manufacturing Society meet and organize. John R. Winder is elected President and S. W. Sears, Secretary. Steps were taken towards the holding of a State Fair this year and committees were appointed.

23rd: A race war is started in Arkansas. Seven negroes are found lynched, and armed mobs of whites are hunting negroes. * * * Secretary Alger issues an order "That hereafter no Chief or acting Chief of staff corps shall be detailed or ordered to any duty by any authority without the approval of the Secretary of War."

24th: The *New York World* receives a dispatch from Manila stating that a sweeping victory has been won by the American forces over the Filipinos. The total American loss is estimated at about 100 including both killed and wounded, while the Filipino loss is between 300 and 400. The War department is without advices regarding the battle.

25th: The great battle commenced yesterday near Manila still rages. The reports received are meagre. The Utah batteries are in the fighting line.

26th: The great battle in the island of Luzon continues with heavy losses on both sides. Three Utahns are wounded: William Tufts of Salt Lake, Parker Hall of Ogden, and Henry Souther of Mercur.

27th: The battle with Aguinaldo's forces is still on and the Americans are crowding the insurgents into close quarters. Leroy Grundhand, of Salt Lake City, is wounded.

28th: The American forces in the Philippines are taking a much needed rest on the plains in front of Marilao after their three days' heavy fighting. They will advance at daylight and push on after the insurgents.

29th: Despatches received today from Samoa state that on March 23rd trouble growing out of the election of a king of Samoa reached a serious aspect, and Mataafa had assembled his adherents in strong force and hemmed in the town of Mulinuu; and ignoring an ultimatum, sent by the American and British Admirals, ordering him to evacuate the town, commenced an attack in the direction of the United States and British consulates. The American and British warships then bombarded the villages. During the night the rebels made an attack on the town, and three British sailors were killed, and an American sentry was killed at his post.

The United States Cruiser *Philadelphia* and the British Cruisers *Porpoise* and *Royalist*, took part in the bombardment; the dispatches stating that the British and Americans are fighting splendidly together.

The trouble is said to have arisen chiefly out of the action of the German Consul, Herr Rose, who issued a proclamation upholding the provisional government after the American Admiral had issued a proclamation ordering Mataafa and his chiefs to return to their homes. Serious trouble between Germany on the one side and the United States and Great Britain on the other may be brought on as a result of this condition.

31st: Malolos, the Filipino capital, is captured by Gen. McArthur. The insurgents fire the city and flee. The American flag was raised over the city at 10 a. m. The rebels flee towards the mountains in a state of terror. * * * The passenger steamer *Stella* strikes on the rocks near the isle of Alderney, in the channel islands and founders. It is estimated that one hundred lives are lost. * * * A joint high commission to settle the Samoan difficulty has been agreed upon between England, Germany and the United States. King Oscar of Sweden will act as umpire if necessary.

4th: Carter Harrison is re-elected Mayor of Chicago. * * * The Filipinos are entrenching themselves near Calumpit, about five and a half miles north of Malolos. * * * The United States Philippine Commissioners issue a proclamation to the inhabitants of the islands of which the following is a synopsis:

(1). The supremacy of the United States must and will be enforced throughout every part of the archipelago.

(2). To the Philippine people will be granted the most ample liberty and self-government reconcilable with the maintenance of a wise, just, stable and effective and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States.

(3). The civil rights of the Philippine people will be guaranteed

and protected to the fullest extent; religious freedom will be assured and all persons shall be equal in the eyes of the law.

(4). Honor, justice and friendship forbid the use of the Philippine people or the islands they inhabit as an object or means of exploitation. The purpose of the American Government is the welfare and the advancement of the Philippine people.

(5). There shall be guaranteed to the Philippine people an honest and effective civil service, and to the fullest extent to which it shall be practical, natives shall be employed.

(6). The employment and collection of all taxes and other revenues will be placed upon a sound, economical basis; and the public funds raised justly and collected honestly, will be applied only to defray the regular and proper expenses incurred by and for the establishment and maintenance of the Philippine Government, and such general improvements as the public interests may demand. Local funds collected will be used for local purposes and not be devoted to other ends.

(7). A pure, effective and speedy administration of justice will be established.

(8). The construction of roads, railroads and similar means of communication and transportation and of other public works, manifestly to the advantage of the Philippine people will be promoted.

(9). Domestic trade and commerce, agriculture and other industrial pursuits tending toward the general development of the country in the interests of the inhabitants, shall be objects of constant solicitude and fostering care.

(10). Effective provision will be made for the establishment of elementary schools and appropriate facilities will be provided for a higher education.

(11). Reforms in all departments of the government, all branches of the public service and all corporations closely touching the common life of the people, will be undertaken without delay and effected conformably with right and justice in a way to satisfy the well-founded demands and the highest sentiments and aspirations of the people.

Such is the spirit in which the United States comes to the people of the Philippine Islands, and the President has instructed the commission to make this publicly known.

In obeying his behest, the commissioners desire to join the President in expressing their good will toward the Philippine people and to extend to the leading representative men an invitation to meet them for the purpose of personal acquaintance and the exchange of views and opinions.

JACOB GOULD SCHUMAN,

United States Commissioner.

GEORGE DEWEY,

United States Navy.

ELWELL S. OTTIS,

Major-General United States Army.

CHARLES DENBY,

United States Commissioner.

DEAN C. WORCESTER,

United States Commissioner.

5th: An alarming condition of affairs is reported in Russia, arising from labor troubles. Rumors are in circulation in St. Petersburg of troops sent to suppress outbreaks, of the wholesale destruction of property, of many arrests and the gagging of the press. * * * There are persistent rumors in Manila that Aguinaldo has been supplanted in the control of Filipino affairs by the commander in chief of the Filipino forces, General Antonio Luna, who is said to be a typical belligerent. * * * The proclamation of the United States Commissioners is posted on the streets of Manila and in the outside towns as far as Malolos. It is printed in English, Spanish and Tagalog.

6th: The sixty-ninth annual Conference of the Church of Jesus Christ of Latter-day Saints commences in the Tabernacle, Salt Lake City. * * * The following are announced by the Secretary of State as the United States delegation to the Czar's disarmament convention which is to meet in the latter part of May at the Hague: Andrew D. White, United States Ambassador at Berlin, Mr. Newell, United States minister to the Netherlands; President Seth Low of the Columbia University, New York; Captain Crozier, ordnance department U. S. A., and Captain A. T. Mahan, retired, U. S. N. Mr. Frederick Hall of New York will be Secretary of the delegation.

9th: The sixty-ninth General Annual Conference of the Church adjourns. * * * William Tufts, of Battery A, Utah Artillery, dies in Manila from the effects of his wounds received in battle. * * * Justice Stephen J. Field of the United States Supreme Court, retired, dies at his home in Washington, D. C.

10th: Ex-Senator Tabor of Colorado dies in Denver. * * * Seven persons are killed and nine wounded in a riot at Pana, Ill. * * * Gen. Lawton captures the town of Santa Cruz, in the Philippines, the stronghold of the Filipinos.

11th: The ratifications of the treaty of peace between the United States and Spain are exchanged and Pres. McKinley issues the following proclamation:

Whereas, A treaty of peace between the United States of America and her Majesty, the Queen Regent of Spain, in the name of her august son, Don Alfonso XIII., was concluded and signed by their respective plenipotentiaries at Paris, on the 10th day of December, 1898, the original of which is in the Spanish language, is word for word as follows (Here full text of treaty is included); and,

Whereas, The said convention has been duly ratified on both parts and the ratifications of the two governments were exchanged in the city of Washington on the 11th day of April, 1899,

Now, therefore, be it known, that I, William McKinley, President of the United States of America, have caused the said convention to be

made public to the end that the same and every article and clause thereof, may be observed and fulfilled with good faith by the United States and the citizens thereof.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 11th day of April, in the year of our Lord one thousand eight hundred and ninety-nine, and of the Independence of the United States the one hundred and twenty-third.

WILLIAM McKINLEY.

By the President,
JOHN HAY, Secretary of State.

The president appointed Bellamy Storer United States Minister to Spain.

18th: Lieut. Gilmore and a party of fourteen men from the *Yorktown* land at Balem, island of Luzon, for the purpose of rescuing the Spanish force there and are ambushed by the Filipinos and captured.

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Equals any of the high-priced machines
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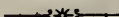
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There is only one Threshing
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Six-Roller Harvesters
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 The Success we have experienced
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the Institution has observed closely the policy indicated by Pres. Brigham Young at the time of organization, viz: to secure good goods, and sell them as low as possible. This method

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